



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

GREEK INSCRIPTIONS FROM SARDES IV¹

OFFICIAL LIST

8. Block of bluish white marble, probably from one of the temple walls, found in May, 1910, among the foundations at west end of the temple of Artemis. Greatest height, 0.18 m.; width, 0.32 m.; thickness, 0.25 m. Broken on all sides except the right, where the original finely tooled surface remains. Depth of this smooth surface 0.12 m.; of rough part behind it, 0.13 m. Letters Α, Θ, Μ, Σ. The script is probably that of the last quarter of the third or of the early second century B.C., whereas that of *J.H.S.* XXII, 1902, pp. 194-195 (Philetaerus' period, 283-263 B.C) is older than ours. Inv. A. 9.

γ]υνή
"Εφεσος μάγειρος,
ἀδελφή Σεδδης κιθαρίστρια,
γυνή 'Εφέσου Νινις,

5. υἱὸς Ἀτταλος,
θυγάτηρ Ἀρτεμῖς.

wife of
Ephesus a cook: Seddis,
his sister, a harpist;
Ninis, wife of Ephesus,
Attalus, his son,
Artemis, his daughter.

The original inscription probably consisted of more than this one column, because to the left above "Εφεσος the Σ, of which the bottom is preserved, seems to be the last letter of a word in a previous column. Furthermore, the final letter of κιθαρίστρια, only half of which is preserved, probably ran over on to

¹ No. I was published in *A. J. A.* XVI, 1912, pp. 10-82; No. II, *ibid.* XVII, 1913, pp. 29-52; No. III, *ibid.* XVII, 1913, pp. 353-370.

American Journal of Archaeology, Second Series. Journal of the Archaeological Institute of America, Vol. XVIII (1914), No. 1.

the next stone, between which and our block the sharp right-hand edge of the latter or *anathyrosis* shows that there was a very fine joint. Epigraphic lists of names are of frequent occurrence (cf. Tod and Wace, *Cat. of Sparta Museum* § 25, Nos. 205, 206, where the cook also occurs; *Am. J. Phil.* XXXI, 1910, pp. 400 f.; *I.G.* II, 2, 980 f.), but those containing names of both sexes are rare. This was probably not a list of attendants or slaves, such as were preserved at temples (cf. Ramsay, *C.B.* I, p. 134); but rather—since it mentions whole families with persons of both sexes—a list of persons who had made gifts to the goddess (cf. Le Bas-Wadd. 1568, bis., Miletus) or who lived within the sacred precinct (cf. Wiegand, *Siebenter Bericht, Abh. Preuss.*

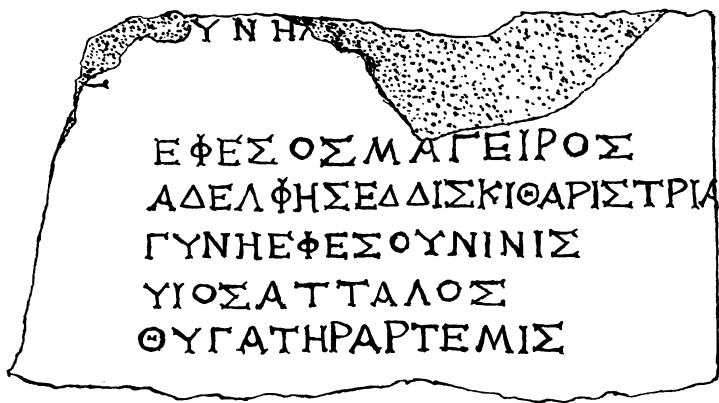


FIGURE 1.—GREEK INSCRIPTION FROM SARDES No. 8

Akad. 1911, p. 50, οἱ κατοικοῦντες ἐν τῷ ἱερῷ; and an unpublished Sardian inscription), or more likely of new citizens (cf. Michel *Recueil* No. 667; *Milet*, III, Nos. 34 ff.). Rankin (*Rôle of the Mageiroi in the Life of the Ancient Greeks*) has shown that the Greek cook, unlike the Roman, was not a slave.

Line 2. Ephesus was, in all probability, the cook who prepared the meals for the priests and priestesses, and for the sacred feasts which followed the sacrifices. The temple kitchen in which this was done (*μαγειρεῖον*) is mentioned in *J.H.S.* XII, 1891, p. 232; *B.C.H.* XII, 1888, p. 207; *R. Ét. Gr.* XXIII, 1910, p. 330. The cook often forms part of the personnel serving the priests, and as such appears in inscriptions pertaining to religious affairs (*B.C.H.*, XVII, 1893, p. 12; XVIII, 1894, p. 265; XX, 1896, pp. 199, 216; XXII, 1898, p. 313; XXVI,

1902, p. 44; XXXVII, 1913, p. 97; *Arch. Epigr. Mitt.* 1894, p. 41; *Ins. v. Magnesia*, No. 109; Poland, *Gesch. des gr. Vereinswesens*, pp. 72, 393, 421; and other references in *Syll.* No. 140, n. 23; and in Rankin, *The Rôle of the Mageiroi in the Life of the Ancient Greeks*, 1907, pp. 55–64). The sister of the cook Ephesus probably furnished the music which accompanied the sacrifices, sacred processions and festivals (cf. *Ins. v. Magnesia*, No. 98, l. 45, and No. 237). She simply played the cithara; had she also sung, she would have been called *κιθαρωδός*. The *κιθαριστής* and *κιθαρωδός* are contrasted in Le Bas-Wadd. No. 281, l. 39, and in *Ins. v. Magnesia*, No. 107. For the *κιθαριστής* as an important member of a delegation sent to an oracle, see the Claros inscription, *Jh. Oest. Arch. I.* XV, 1912, pp. 46, 47. At Teos a *κιθαριστής* had a salary of 700 dr., whereas a teacher of literature received only 600 (*Syll.* 523 a, ll. 10 f.). The lucrative character and distinction of her profession sufficiently explain why Seddis is mentioned before the wife of Ephesus.

The mention of trade or profession occurs in many Lydian inscriptions, cf. K.P. I, Nos. 59, 60, 61, 126, and references, s. No. 60; II, Nos. 50, 110, 167, index VI, s. Vereinswesen; *J.H.S.* XXIX, 1909, p. 155 (Sardes). But here, for the first time, we find epigraphic mention of a Lydian *μάγειρος* or *κιθαρίστρια*. Rich Lydian dishes such as the *κάνδαυλος* and *καρύκη* were famous (cf. Meineke, *F.C.G.* III, pp. 284, 462; Kock, *Com. Att. Frag.* II, pp. 224, 360; Athenaeus, 517 a; for *καρύκη* cf. Athenaeus, 160 b., 516 c.,) and for Mark Antony's experience with cooks in Asia Minor, cf. Plut. *Ant.* 24. In Rankin (*op. cit.* pp. 29–36) there is no mention of any cook bearing the name of Ephesus or of any other city; but we are reminded that according to one theory (*Etym. Mag.*, s.v. "Ἐφεσος) the great Ionian city received its name from Ephesus an inn-keeper; and Radet (*R. Ét. Anc.* VIII, 1906, pp. 15 ff.) has shown the probable importance of these Lydian *κάπηλοι*. For the name Ephesus in another Sardian inscription, cf. A.J.A. XVI, 1912, p. 13, l. 17; p. 33. On the form *μάγειρος* rather than *μάγιστρος*, cf. Kretschmer *K.Z.* XXXI, 1891, p. 377; Schulze, *Quaestiones Epicae*, add. to p. 210; *Ath. Mitt.* XXVII, 1902, p. 335, and other references there.

The non-Greek name Seddis may be connected with the Lycian Sedeplemis (Petersen, *Reisen in Lykien*, II, No. 108), the Cappadocian City Sadakora, the Isaurian Sedasa (Pap.

Am. Sch. III, p. 140), and Sadas (*J.H.S.* XXV, 1905, p. 171), the Carian Sadalas (*B.C.H.* IX, 1885, p. 348), the Cilician Sadazemis (*J.H.S.* XII, 1891, p. 239). Somewhat akin may be the Cretan Sedamnos and Sidarios (cf. *Ins. v. Magnesia*, No. 105; *S.G.D.I.* 5060; Fick, *Vorgr. Ortsnamen*, p. 33); the Lycian Sedissos, Sidyma; the Carian Side; the Macedonian Sindos; the Pisidian Sinda and Sindeilos (cf. Lanckoronski, *Pisidien*, No. 58); the Cappadocian Sindita (Kretschmer, p. 329); the Carian Sydylemis (*S.G.D.I.* 5727, b, l, 60); and Sindessos (cf., also, Σινδῆς *I.G.* XII, 1, 1385). Perhaps the Lydian names Sady-attes (*F.H.G.* III, pp. 383 f.) and Sandanis (Her. I, 71), the Lydian cities Σέρται (K.P. II, p. 108) and Satala, the Carian Σάνδιος λόφος of Thuc. III, 19; the Thracian Sadokos (Thuc. II, 29, 5; 67, 2), the later Sedatios in Sterrett, *Pap. Am. Sch.* III, No. 642, and the Lydian and Cilician god Sandon (Kretschmer, pp. 364, 365) should also be compared (cf. also Σινδῶν, Phana-goria, *S.G.D.I.* 5646–50; Σάνδας, Cilicia, Heberdey, *Reisen in Kilikien*, p. 115). Sand-, Sad-, Sada-, Sind-, Sid-, Syd-, might be variants of the non-Greek root Sed-. Cf. now on such Asia Minor names the work of Sundwall, *Die einheimischen Namen der Lykier nebst einem Verzeichnisse kleinasiatischer Namenstämme* (*Klio*, Beiheft XI), a valuable book which came to us after this article was ready for the printer.

Line 4. The name Ninis belongs to a hypocoristic type common in Asia Minor (cf. Kretschmer, p. 343), or is formed from an Asia Minor root nini (cf. Sundwall, *op. cit.* p. 169). It sometimes has two n's, cf. Sterrett, *Pap. Am. Sch.* III, Nos. 80, 86, 119 (here, however, Ninis), 132, 168; cf. Ninnion, *I.G.* II, 3461 (cf. Bechtel, *Gr. Frauennamen*, p. 66); cf. the man's name Ninnios, *O.G.I.* 574, 8, and Nannis, Benndorf, *Reisen*, Nos. 40, 56, 92. Ννεῖς, Νavis, Νηνῖς, etc. (cf. *J.H.S.* XXII, p. 344; *C.I.G.* 4412, 4413; *Rh. Mus.* XLVIII, 1893, p. 254) are but variant forms of our name (cf. Kretschmer, pp. 341–344). It is interesting to note also that Nana was actually used for Artemis (cf. Sundwall, *op. cit.* p. 274). A daughter of Croesus was named Nanis, cf. Parthenius 22, and on Nannis and similar names, cf. *Mnemosyne*, XLI, 1913, p. 11 (these not cited by Sundwall, *Klio*, Beiheft XI, pp. 165–170, 288. On p. 169 Sundwall wrongly cites Sterrett, *Wolfe Exp.* p. 57, for Ninis. The form there has two n's). It is probable that there is also a connection with Ννῶη (Steph. Byz.), or

with Zeus Νινεύδιος: *B.C.H.* IX, 1885, p. 80; *R. Ét. Gr.* XIX, 1906, p. 93. Endings in -is are among the most common, especially for non-Greek names; cf. Μιννις, Le Bas. Wadd. 1568 bis; Μιμμις, Petersen, *Reisen*, II, No. 88.

Line 5. The text appears to date from the late third or early second century B.C., and Ephesus's son Attalus was probably named after the first Pergamene king of that name (241–197 B.C.). For the name Attalus at Sardes cf. Nos. 10, 26.

Line 6. Ἀρτεμῖς (often spelled Ἀρτεμεῖς), the woman's name, is apt to be accented as if it were that of the goddess (*Ἀρτεμις). This error is found not only in older books, such as *C.I.G.*, Le Bas-Wadd. No. 1616; Petersen, *Reisen*, II, 1889; *B.C.H.* VIII, 1884, p. 381, but in recent ones: e.g. H. Rott, *Kleinas. Denkm.* 1908, p. 362, No. 54b; Reinach, *R. Ét. Gr.* XIX, 1906, p. 121; K.P. II, 1911, No. 170. In *C.B.* I, p. 270, Ramsay accents Ἀρτεμεῖς. The woman's name, unlike the goddess', has the last syllable long (as proved by Herondas VI, 87, 94; cf. Meister, *Her.* p. 838, and editions of Bücheler, 1892; Nairn, 1904; Crusius, 1905, at lines cited; *Rh. Mus.* XLVIII, 1893, pp. 252 f.; Sittig, *De Graecorum nominibus theophoris*, pp. 60 f.); so that it corresponds to the male forms Ἀρτεμᾶς and Ἀρτεμῆς, just as Εὐτυχῖς to Εὐτυχᾶς and Εὐτυχῆς, Μητρῖς (or Μητρεῖς, gen. -τρειδός in *C.I.G.*) to Μητρᾶς, Δημητρῖς to Δημητρᾶς, etc. It thus conforms to Bechtel's rule (*Att. Frauennamen*, p. 76) that before imperial times divine names might not, without some change, be borne by mortal women. Whether the name is a contraction from Ἀρτεμεῖς or Ἀρτεμεῖς is doubtful, and perhaps we should accent Ἀρτεμῖς.

DEDICATORY AND VOTIVE TEXTS (Nos. 9–12)

9. Front of small marble shrine with dedication inscribed on band below pediment. Height of shrine, 0.58 m.; width, 0.46 m.; thickness, 0.24 m. Depth of niche, below inscription, 0.12 m. Found near west end of temple. Inv. A. 51. Second century B.C., probably about 175 B.C., script somewhat like that of *Milet*, II, 1908, No. 12.

ἥρωι ἐπιφανεῖ
Τίμαρχος νε[ω]κόρος.

To the Hero who made himself manifest,
Timarchus the temple-keeper.

Line 1. The hero may have been one of those peculiar to Sardes, as Tylus or Masnes (cf. *Br. Mus. Cat. of Coins, Lydia*, p. cix; Alexander, *The Kings of Lydia*, 1913, p. 54).

On the use of *ἥρω*s, cf. Breal, *C.R. Acad. Insc.* 1906, p. 200; Ramsay, *C.B.* I, p. 384; Rohde, *Psyche*, p. 142; Larfeld, *Handbuch*, II, p. 851; Fustel de Coulanges, *Cité antique*, p. 20; *B.C.H.* XXXVI, 1912, pp. 586 f., and other references in *K.P.* I, p. 4; II, p. 42. *ἥρω*s seems never to apply to a living person, cf. *K.P.* II, Nos. 41, 74, 100, 247 (*ἡρωίδες*). For *ἐπιφανής* with names of gods or heroes, cf. *C.I.G.* 3514 (*ἡρωὶ ἐπιφανεῖ*); *Ath. Mitt.* XII, 1887, p. 256; *Jh. Oest. Arch. I.* XIII, 1910; *Beibl.* p. 42; *R. Ét. Anc.* VIII, 1906, p. 181; *B.C.H.* XXXVII, 1913, p. 182 *ἥρωα ἐπιφανῆ*. This shrine and the small image which it must



FIGURE 2.—GREEK INSCRIPTION FROM SARDES No. 9

have contained were probably dedicated as a thank-offering, or in fulfilment of a vow (though *εὐχή* is not mentioned) to some semi-divine personage who had appeared to Timarchus in a dream; cf. *R. Ét. Anc.* XIV, 1912, p. 379; *Θεαγ[ένει ἐπιφανεῖ εὐχὴν*, and references there cited. It may also—but this seems less likely—have been a sepulchral dedication to some dead person who is addressed as “the Hero manifested” (*i.e.* in the flesh). An epiphany of Artemis, as a result of which Themistocles built her temple at Magnesia, is recorded in *Plut. Them.* 30.

Line 2. This is no doubt the same Timarchus who is named in an unpublished inscription found April 14, 1913. He was *ῥισκοφύλαξ* at Pergamum and afterwards *νεωκόρος* of Artemis at Sardes. For the name *Τίμαρχος*, cf. *K.P.* I, No. 166; and at

Miletus in 175–164 B.C. (Minister of Antiochus IV), cf. Wiegand, *Milet*, II, Nos. 1 and 2. But that Timarchus is son of Heracleides and the Sardinian Timarchus is son of Menedemus.

On νεωκόρος, cf. Wilhelm, *Hermes*, XLIV, 1909, p. 48. At Didyma and Aizani there were several (cf. Le Bas-Wad. No. 842) with a president (ἀρχινεωκόρος cf. Wiegand, *Sieb. Bericht*, *op. cit.* p. 50, ll. 7–8; p. 65, l. 9), but only one at Magnesia (cf. *Ins. von Magnesia*, index) and Sardes (unpublished inscription). For a similar dedication by a νεωκόρος to a ἥρωσ, cf. *J.H.S.* V, 1884, p. 262. A vivid picture of a νεωκόρος is given in the fourth mime of Herondas, ll. 83 f. Although he was subordinate to the priest—in our case to the priestess—(e.g. ἐνεω[κόρη]σεν δὲ ἱερῷ θεοφίλῳ, *B.C.H.* XXVIII, 1904, p. 31), yet the position was dignified and important. This Timarchus had been treasurer of the kingdom (unpublished inscription). The νεωκόρος of Zeus at Aizani was also ἀγορανόμος and στρατηγός; cf. Le Bas-Wadd. 845; and cf. also the νεωκόρος of Artemis at Magnesia (*Ins. v. Magnesia*, No. 100, a, ll. 21, 28, No. 156). This νεωκόρος was probably attached to the Temple of Artemis, though he may have belonged to that of Zeus Polieus, which was in the same precinct (cf. unpublished inscription); but the early date of this text precludes the supposition that he served the goddess Rome (cf. νεωκόρος of Rome, *Ath. Mitt.* XXXII, 1907, p. 321). The chief νεωκόρος of the Ephesian Artemis was the Megabyzus (Xen. *Anab.* V, 3, 6; for νεωκόρος of Artemis at Ephesus; cf. also Acts 19, 35), but whether, like him, all νεωκόροι of Artemis were eunuchs is not known. Since the ἱέρειαι at Sardes were probably virgins (see *A.J.A.* XVII, 1913, pp. 368–369), this would seem not unlikely.

10. Another inscription from Sardes, honoring a heroised dead person, is on a marble stele, broken at the top, now in the Louvre. Above is a relief of a man on horseback facing to right; the heads of both missing. On the other side of an altar is a draped person, and a reclining child (?). The inscription is referred to in *Bull. Soc. des Antiquaires de France*, 1901, p. 349, where Ἀρταῖος is read; but

Ο Ο Δ Η Μ Ο C Ε Τ Ι Μ Η C
Ε Ν Α Τ Τ Α Λ Ο Ν Θ Ε Ο
Δ Ο Τ Ο Υ Η Ρ Ω Α
Η Ρ Ω Α

FIGURE 3.—GREEK INSCRIPTION FROM
SARDES No. 10

The inscription is referred to in *Bull. Soc. des Antiquaires de France*, 1901, p. 349, where Ἀρταῖος is read; but

this is corrected in *ibid.* 1904, p. 351. Height, 0.42 m.; width, 0.405 m.; thickness, 0.08 m. Inscription occupies lower half of stele. Similar inscription at Thyatira, cf. *Rev. de Phil.* 1913, p. 308.

ὁ δῆμος ἐτίμησ-
εν Ἀτταλον Θεο-
δότου ἥρωα
ἥρωα

For the name Attalus at Sardes, cf. Nos. 8, 26.

11. Cylindrical shaft of yellowish limestone, found by Robinson in April, 1910, just to the north of the ferry over the Hermus on the road from Ahmedli to Mermere, in the cemetery of Kesterli, about seven miles in a straight line from Sardes. Covered with dirt and moss, but cleaned with difficulty and brought to the museum at Sardes. Broken at bottom, and cut off at top just above line 2. Height, 0.87 m. Diameter on top, 0.36 m.; at bottom, 0.39 m. Letters 0.04 m. to 0.05 m. Date 292-305 A.D. Inv. A. 2.

- [Ἀγαθῇ τύχῃ]?
τοῖς κυρίοις ἡμῶν
Γ(αίω) Οὐαλ(ερίω) Διοκλητιανῶ
κὲ Μ(άρκω) Αὐρ(ηλίω) Οὐαλερίω
5. Μαξιμιανῶ Σεβ(αστοῖς)
κὲ τοῖς ἐπιφανεστάτοις
Καίσαρσιν <κὲ> Φλ(αουίω) Οὐαλερ(ίω)
Κωνσταντίω κὲ Γαλερ(ίω)
Οὐαλ(ερίω) Μαξιμιανῶ
10. ἀηττήτοις.
ἀπὸ Σάρδεων
μί(λια) ζ'.

[With good Fortune],
To our Lords Gaius
Val. Diocletianus and
M. Aur. Valerius Maximianus,
Augusti, and to the most
illustrious Caesars Fl. Val.
Constantius and Gal. Val. Maxi-
mianus, the undefeated.
From Sardes
7 miles.

This stone, which marked the seventh Roman mile on the road from Sardes to Thyatira and Pergamum (cf. K.P. I, Nos. 103, 121; Buckler, *Rev. de Phil.* 1913, p. 326), dates between March 1, 292, and May 1, 305 A.D., the period within which the persons named were respectively Augusti and Caesares. About one-half mile upstream from

where this milestone was found can still be seen the north abutment and parts of two piers of the Roman bridge which carried the Sardes-Pergamum road across the Hermus. This road can also be traced near the west end of the Gygaean Lake. For similar inscriptions to the same emperors, mostly on milestones, cf. *Mouseion*, I, 1875-76, pp. 31, 32; II, 1876-78, pp. 48, 94; *B.C.H.* XIII, 1889, p. 341; XIV, 1890, p. 615; XX, 1896, pp. 116f.; XXI, 1897, p. 67; *C.I.L.* III, Nos. 463-465, 480, 6095, 7610, 13755; K.P. I, No. 182; II, No. 35 A; Le Bas-Wadd. *op. cit.* 788; *J.H.S.* VIII, 1887, p. 515; *C.I.G.* 2018,

3449; *Ath. Mitt.* XXIV, 1899, pp. 207, 229; *Annals of Archaeology and Anthropology*, III, p. 146; *B.S.A.* XVII, 1910-1911, pp. 207, 244; cf. also *O.G.I.* Nos. 612 and 769. Cf. Ramsay, *Jh. Oest. Arch. I.* VIII, 1905, *Beibl.* p. 83 for κέ. The form is ξ as in *O.G.I.* 519 (cf. introductory note there).

Line 1. The restoration ἀγαθῇ τύχῃ seems probable, because inscriptions on milestones of this date and in this region often



FIGURE 4.—GREEK INSCRIPTION FROM SARDES
No. 11

begin with that formula, cf. Le Bas-Wadd. 1652 e (Ephesus-Tralles road); 1724 f. (Smyrna-Pergamum road); *Mouseion* II, 1875-76, pp. 31, 32 (Smyrna-Sardes road).

Line 7. This $\kappa\acute{\epsilon}$ is probably a mistake, though $\kappa\acute{\epsilon}$ — $\kappa\acute{\epsilon}$ might mean "both—and."

12. North face of south jamb of main (east) door of the temple. The words $\phi\omega\varsigma$ and $\zeta\omega\acute{\eta}$ are carefully scratched, rather than engraved, on the easternmost of the two upright marble blocks which form this jamb. Each block is 0.94 m. wide, and rises 3 m. above the sill. The word $\zeta\omega\acute{\eta}$ is 1.38 m. above the sill, and 0.27 m. westward of the east front of the jamb.

ϕ ω ς



Z W H



FIGURE 5.—GREEK
INSCRIPTION FROM
SARDES No. 12

Eighteen other crosses are scattered over the face of this jamb, and seven more on the north jamb of the same doorway. Date: fourth or fifth century A.D. Inv. A. 72. For $\zeta\omega\acute{\eta}$, $\nu\gamma\iota\epsilon\iota\alpha$, $\phi\omega\varsigma$, etc., as words of good omen, cf. Prentice, *Greek and Latin Inscriptions, Expedition to Syria*, 1899-1900, Nos. 206, 338, 339, 354, 437 a; *Greek and Latin Inscriptions in Syria* (Expedition 1904-05), Nos. 893, 912. Cf. also *Quarterly St. Pal. Expl. Fund.*, 1887, p. 55; Grothe, *Meine Vorderasiens Expedition*, 1911, vol. I, No. 30; and Clermont-Ganneau, *Rec.* I, p. 170. Doorways were a favorite spot for such inscriptions, probably because of the text (*Deut.* VI, 9): "Write them upon the posts of thy house and on

the gates." One almost precisely like ours, $\frac{\Phi\omega\varsigma}{Z\omega\acute{\eta}}$, is found on the jamb of a gate at Aphrodisias (*R. Ét. Gr.* XIX, 1906, p. 297, No. 214). Two other favorite Christian words, $\epsilon\lambda\epsilon\omicron\varsigma$ and $\epsilon\iota\rho\eta\eta\eta$, appear on a doorpost (Le Bas-Wadd. No. 31). In *J.H.S.* XI, 1890, p. 240, a sacred verse (Ps. XLV. 1) is scratched in a Cilician cave. Another verse is in Le Bas-Wadd. 1649. It is a curious fact that the words here cut, evidently by Christians, were also of much significance in the Greek mysteries: cf. Gruppe, *Gr. Myth.* p. 1544, n. 1; Wobbermin, *Religionsgesch. Stud.* pp. 40, 154 f. According to Lightfoot, *Apostolic Fathers*, II, 2, 1889, p. 225 in Christian philosophy $\beta\iota\omicron\varsigma$ denoted the lower earthly life, $\zeta\omega\acute{\eta}$ the higher divine life.

13. Stele of yellowish limestone brought in by peasants, June, 1910. Height, 0.51 m.; width, 0.28 m.; thickness, 0.13 m. Height of letters, 0.023 to 0.045 m. Text clear, although stone is damaged on three sides. Date, sixth century A.D. (cf. script of Le Bas-Wadd. 980). Inv. A. 38.

εὐχῇ
 Ζοητοῦ
 καὶ Ἰου-
 λιανοῦ
 5. διακόνων.
 ἐκ(κ) καμάτω-
 ν ἡμετέ-
 ρων

By the vow
 of Zoetus and Iulianus,
 deacons.
 Set up from our own
 hard-won earnings.

Such inscriptions are well known (cf. *B.C.H.* XXVI, 1902, p. 219; Rott, *Kleinasiatische Denkmäler*, p. 354, No. 20; Sterrett, *Pap. Amer. Sch.* III, Nos. 301, 477; K.P. II, Nos. 12, 179).

Line 1. εὐχῇ must probably be regarded as a dative (εὐχῇ), in lieu of κατ' εὐχὴν or ὑπὲρ εὐχῆς.

Lines 3-4. For the name Ἰουλιανός at Sardes, cf. *C.I.G.* 3462; *Syll.* 416; and an unpublished text.

Line 5. For διακόνου, cf. Le Bas-Wadd. 1444, 1445; *ib.* 980 (of a διακόνισσα); *C.I.G.* 9192; *Mouseion*, II (1876-78), p. 90. On various other meanings of διάκονος in pagan times, cf. *J.H.S.* XXIV, 1904, p. 23; *Ath. Mitt.* X, 1885, p. 204; *Ins. v. Magnesia*, No. 109. For ἐκ καμάτων, cf. ἐκ ιδίων καμάτων in Le Bas-Wadd. 2053 b, Prentice, *Gr. and Latin Ins. of Syria*, No. 340, p. 334; No. 435 (ἐκ πόνων ιδίων). Cf. *C.I.G.* 4581-84 and *O.G.I.* II, No. 717, ll. 8, 13, ἐκ τῶν ιδίων καμάτων. In *B.C.H.* XXXVI, 1912, p. 623, and elsewhere we have ἐξ τῶν

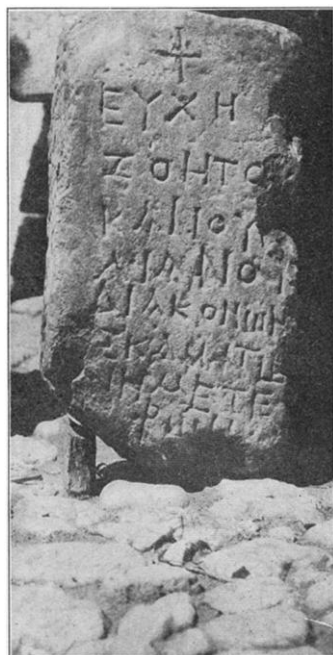


FIGURE 6.—GREEK INSCRIPTION
 FROM SARDES No. 13

κοινῶν κόπων, in *B.C.H.* XXXVII, 1913, p. 116 ἐκ τῶν ιδίων κόπων. Generally, however, the phrase for "at the expense of" is simply ἐκ τῶν ιδίων. For ἑκαμάτων for ἑκ καμάτων cf. εἰστήλην for εἰς στηλὴν, etc.

SEPULCHRAL INSCRIPTIONS

(a) *On Pottery*

(Nos. 14–19)

The following texts, incised or written in ink on cinerary urns in the form of large unglazed vases (pelikae, see Fig. 7), containing

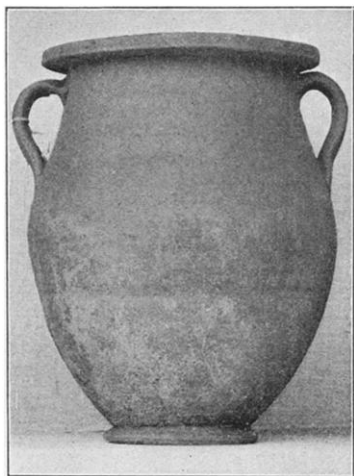


FIGURE 7.—VASE WITH INSCRIPTION
No. 19

incinerated human bones and ashes, were found in February, 1911, in chamber-tombs on the upper part of the first hill slope, west of the Pactolus, facing eastward directly opposite the temple. The vases were standing on the earthen beds of these tombs, and on some of these beds were also found uncremated human remains. The practice of incineration seems not to have been introduced till the Roman period, *i.e.* till after 133 B.C. As two of these texts can be dated in the first century B.C. it is probable that their vases (Nos. 14 and 16), as well as those of Nos. 15

and 18, are among the earliest of such funerary types yet found at Sardes. Other similar vases, without inscriptions, do not appear to be of earlier date, and none of the inscribed cippi of marble, for cremated bones, are anterior to Roman times. The script, which resembles that used on pottery of the first century A.D. (cf. Pagenstecher, *Die calenische Keramik*), is also like that of the first century B.C. (cf. bronze tablet of 78 B.C., *C.I.G.* 5879). Even in monumental inscriptions these "late" forms of lettering occur as early as 54 B.C. at Pergamum (cf. Le Bas-Wadd. No. 1034, and see notes on 1039).

14. Cinerary clay vase (Tomb 61). Height, 0.42 m.; diameter, 0.31 m. Inscription carefully and clearly incised 0.06 m.

below upper rim. Height of letters, 0.01 to 0.02 m. Date, first century B.C. Inv. A. 24.

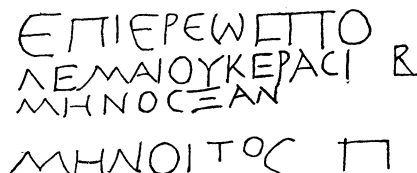


FIGURE 8.—GREEK INSCRIPTION FROM SARDES NO. 14

ἐπ' ἐρέως Πο-
λεμαίου Κερασι(ος) β'
μηνὸς Ξαν(δικού)
Μηνοιτος Π'

In the year when Polemaeus son of Kerasis was priest for the second time, in the month Xandikus: Menoitus aged 80.

Line 1. The psilosis ἐπ' ἐρέως (instead of ἐφ' ἐρέως) is not unusual in Asia Minor. See Newton's note, *Ins. Br. Mus.* III, 1, addenda; *B.C.H.* X, 1886, p. 488; *Ins. v. Perg.* No. 1115; and ἐπ' ἐρ(έως) on coins: *Br. Mus. Cat. of coins, Phrygia*, pp. lviii, lxxxvi, and 202. This priest Polemaeus is undoubtedly the same as the Πολεμαῖος Κερασέως who occurs on coins of Lydia later than 133 B.C. (cf. *Br. Mus. Cat. Lydia*, pp. xcix, 242, Nos. 54–56). When they were issued he was probably *strategos*, whereas in our text he appears as priest of Rome. The Sardian custom of dating by priests of Rome (*O.G.I.* 437, ll. 90, 91) at this period, shows that this was the priesthood held by Polemaeus. For similar dating at Sardes, see *Museumion*, II, 1876–78, p. 62; III, 1878–80, p. 182; *J.H.S.* XXIX, 1909, p. 155. The name Πολεμαῖος is a variant of Πτολεμαῖος.

Line 2. Κερασι(ος): Like Ξαν(δικού) below, this kind of abbreviation is common (cf. Larfeld, *Handbuch*, II, p. 515; Reinach, *Traité*, p. 225), especially on coins; cf. Παλλί(ωνος) Ἀσι(άρχου), (cf. Von Fritze. *Münz. v. Perg.*, p. 93), and in patronymics: cf. Ἐρμαῖος δις Κουνδαλι(ος) (Petersen, *Reisen*, II, No. 7),¹ Μυωνίδης Ἐρμαπι(ος), Μένιππος Κασησι(ος), Le Bas-Wadd. 330, ll. 13, 17, also in Greece: Χαιρεσί(ου) *I.G.* III, 1161, col. 3; Εὐελπί(στου)

¹ Though Petersen seems puzzled, this is evidently the genitive of the man's name Κουνδαλῖς (*ibid.* II, p. 3).

ibid. col. 1; 'Ορησι(μον) *I.G.* III, 1165, col. 2; and other cases there; cf. also *Am. J. Phil.* XXVIII, 1907, pp. 430, 431. In Egyptian proper names case endings are also often disregarded (cf. Reich, *Dem. und Gr. Texte auf Mumientäfelchen in der Sammlung Rainer*, 1908, p. 20; Wilcken, *Gr. Ostraka*, II, Nos. 413–420; and 'Αρπασι on a mummy label in Toronto published by Fox in *Am. J. Phil.* XXXIV, 1913, p. 443). At Magnesia nouns in -is form their genitive in -ios, except πόλις and πρόταυς (Nachmansson, *Laute und Formen der magn. Insch.* p. 129), and this is also the usual practice for non-Greek proper names; cf. Τεδιαρις genitive -ριος; *J.H.S.* XII, 1891, pp. 247 f. ll. 33 and 68; Ρωμβιγρεμς, gen. -μιος, *ib.* ll. 55, 94. Now double genitives are not uncommon; e.g. πόλιος and πόλεως (Meister, *Herod.* p. 815), 'Απολλᾶδος and 'Απολλᾶ in the same document (*Syll.* 510); so on the coins above cited we find a genitive Κερασσεως, formed on the analogy of the ordinary genitive of πόλις; whereas our genitive Κερασι(ος) is the more correct form for a proper name; or very likely Κερασι is not abbreviated but a popular native genitive. So perhaps the genitives cited above and Αβασι and Μανι in *Denkschr. Wien. Akad.* XLIV, 1896, pp. 123, 124. That Κερασις is a name, and not an ethnic or demotic epithet, is shown by the fact that in that series of Sardian coins (*Br. Mus. Cat.* Lydia, p. xcix) each magistrate's name is followed by his father's. If it were not for this we should be inclined to read Κερασι(ανοῦ) as in Sterrett, *Pap. Am. Sch.* III, No. 366, ll. 66, 97; No. 373, l. 42, No. 374, l. 46; No. 376, l. 55 (cf. the Lydian city Κερασσαι mentioned by Nonnus XIII, 470 and Sundwall, *Klio*, Beiheft XI, p. 97). β' is probably for τὸ β' = the second time, rather than for "son of Κερασις," since in citing an eponymous magistrate it is usual to give only his father's name. While as a proper name Κερασις appears to be new, place-names resembling it are not rare; cf. Keraseis (*Notitiae*, I, III, VIII, IX, X, XIII); Κερασεων (doubtful) *Concil. Nicaen.* II, 787 (Ramsay, *H.G.* p. 126; *C.B.* I, p. 206); Κωραζεως (from Κωραζα in Caria), Le Bas-Wadd. 1584 bis.; Κερυζεων κώμη, K.P. II, 116; *Ath. Mitt.* XXIX, 1904, p. 318; Κερεταπα (near Cibyra) *R. Ét. Gr.* XIX, 1906, p. 113; Κερασουντιος (from Κερασος on the Pontus). Though we prefer to take Κερασις as masculine, it may possibly be a feminine rather than a masculine name (cf. references in *A.J.A.* XVI, 1912, p. 35), and also on μητρόθεν καλεῖσθαι, cf. Braunstein, *Die politische Wirksamkeit der gr. Frau*, pp. 72 ff., 'Αρχ. 'Εφ. 1911, p. 58; Her.

I, 170; Polybius, XII, 5 f. The name has in it the Asia Minor root kara-, cf. names cited by Sundwall, *op. cit.* pp. 96-97.

Line 4. *Μηνοιτος* is a variant of the name *Μενουτας* (*I.G.* IV, 138; *O.G.I.* No. 437, l. 97); *Μενουτος* (Hula-Szanto, *Wiener Sitzber.* CXXXII, 1895, p. 6, n. 3); *Μενοίτιος* (Ap. Rhod. I, 69); *Μενητας* and *Μενυτας* (*B.C.H.* XV. 1891, p. 546); *Μανιτας* (*Syll.* No. 95. l. 34; Lanckoronski, *op. cit.* I, No. 83); and other similar names formed from that of the Phrygian god Man or Men (cf. *A.J.A.* XVI, 1912, p. 37). Sundwall, *op. cit.* pp. 141, 142, 287, forms such names from a root mana-. Since there are no traces of letters after π in the last line, this must be a figure giving the age of the deceased.

15. Cinerary vase of buff clay (Tomb 61). Height, 0.41 m.; width, 0.30 m. Inscription in ink 0.04m. below rim. Height of

ΕΠΙ ΑΡΧΕΛΑΟΥ ΤΟ ΤΕΤΑΡΤΟΝ
ΜΗΝΟΔΩΡΟΣ ΜΗΝΟΔΟΤΟΥ ΜΑΣΔΥΙΔΟΣ
ΜΗΝΟΣ ΔΑΙΣΙΟΥ ΑΠΙΟΝΤΟΣ ΕΚ ΤΗ

FIGURE 9.—GREEK INSCRIPTION FROM SARDES No. 15

letters, 0.006 m. to 0.01 m. Date, first century B.C.; all letters quite clear except one in line 2. Inv. A. 23.

ἐπὶ Ἀρχελαοῦ τὸ τέταρτον
Μηνόδωρος Μηνόδοτου Μασδ[υ]ίδος
μηνὸς Δαισίου ἀπionτος ἑκτη.

In the year when Archelaus served for the fourth time,
Menodorus son of Menodotus of the Masdyid tribe
on the sixth from the end of the month Daesius.

On coins the earliest mention of a *ιερέυς* (cf. No. 14) with *ἐπὶ* seems to be under Caligula (cf. *Br. Mus. Cat. of Coins, Lydia*, p. ci), and Von Fritze (*op. cit.* p. 92, n. 1) says that at Pergamum *ἐπὶ* is not used till after Nero, but, as we have seen, this is not true of inscriptions on vases. The nominative which occurs on coins of earlier date—perhaps contemporaneous with our text—may also refer to the eponymous *ιερέυς*, though Polemaeus, son of Kerasis (No. 14), whom we know to have been eponymous and *ιερέυς*, was probably *strategos* when he put his name on coins and may have become priest in a subsequent year.

Archelaus was the name of the high priest whom Pompey established at Komana (Strabo XII, 558), and who was succeeded by his son of the same name (P.W. II, 450). It is, however, scarcely probable that either of these is the priest of this inscription, since the name is fairly common in Lydia (cf. K.P. I, No. 56; II, 159). We can, with much greater likelihood, identify this priest with the Sardinian *strategos* Archelaus, son of Theophilus, mentioned in *Ins. v. Pergamon*, 268, C, l. 21; D, E, l. 38 (= *O.G. I*, No. 437) of about 98 B.C., and probably also on a Sardinian urn now in the Louvre (cf. No. 23 below).

Line 2. Menodorus and Menodotus are common names in Lydia (cf. K.P. I and II, index). Menodorus occurs in *Mou-seion*, 1884-85, p. 32, 'Αθηνόκλεα Μηνοδώρου Σαρδιαρῆ, and in No. 25; Menodotus is named on coins of Sardes (*Br. Mus. Cat. of Coins, Lydia*, p. xcix), and as these date before 133 B.C., if Archelaus flourished about 98 B.C., our Menodotus, father of Menodorus, might well be the one mentioned on those coins. Μασδ[v]ίδος is a highly probable restoration, since the traces of the letter after δ are certainly those of ν or ω, part of the central stroke and two slight side traces being alone visible. Μασδνίς, like Μαλνίς at Hierapolis, might be the demoticon of a village or deme dependent on Sardes (cf. Ramsay, *Cl. Rev.* XIV, 1900, p. 80); but it is more probably that of a Sardinian tribe like Dionysias in No. 18, Τυμωλῖς in *C.I.G.* 3451, and Asia in Her. IV, 45 (cf. the list of Pergamene *phylai* in *Ath. Mitt.* XXVII, 1902, p. 114; of those of Ephesus in *Ins. Br. Mus.* III, pp. 68 f.; *Forsch. in Ephesos* I, pp. 30 f; II, p. 144; and of those from other cities of Asia Minor in *B.C.H.* XIII, 1889, p. 494; cf. Liebenam, *Städteverwaltung*, pp. 220 f.; Chapot, *op. cit.* p. 173). It may be that this tribe got its name from the people of Μασδύη (sometimes written Μαζύη, *Ath. Mitt.* XXXV, 1910, p. 422), or Μασδυνοί, who are mentioned as mercenaries in several Pergamene inscriptions [*Ath. Mitt.* XIX, 1894, p. 124; XXVII, 1902, p. 121; XXXV, 1910, pp. 422, 423, 426, 434; *Ins. v. Pergamon*, 249, l. 16 (= *O.G.I.* 338); 316 (= *Ath. Mitt.* XXVII, 1902, p. 120, No. 132, 4)]. Ramsay (*H.G.* pp. 126, 432) and Cagnat (*Ins. gr. ad res Rom. pert.* IV, 289) think that the Μασδυνοί were Paphlagonian mercenaries from Mastya (Pliny, *N.H.*, VI, 5). The tribe Μασδνίς probably took that name either because it believed its ancestors to have come from Μασδύη, or because it consisted of mercenaries from Μασδύη who had

settled at Sardes (cf. Ramsay, *C.B.* I, p. 371; Reinach, *R. Arch.* XIII, 1909, pp. 110 f.). Similar place-names are Mazaka and Mazaion, both of which Professor E. Schwartz is inclined to connect with the Amazons (cf. Leonhard, *Hettiter und Amazonen* p. 146, n. 1). Those who believe in an "Amazonian" (*i.e.* Hittite) culture will perhaps here find one of its traces. It seems better thus to take *Μασδνίς* as a name of geographical origin analogous to those of the Pergamene tribes *Αιολίς*, *Εὔβοίς*, *Θηβαίς* (cf. *Ath. Mitt.* XXVII, 1902, pp. 110–121), to *Μοταλίς* at Hierapolis, etc. (cf. Judeich, *Hierapolis*, No. 344), and to *Τμωλίς* at Sardes, than to derive it directly from the Persian god Mazda. Tribes were, however, often named after divinities, *e.g.* Athenais and Herais in Phrygia (cf. Ramsay, *C.B.* p. 371), Asclepias at Pergamum (cf. *Ath. Mitt.* XXVII, 1902, p. 114; XXXIII, 1908, p. 388, No. 6), and Dionysias at Sardes itself (cf. No. 18); hence there may be some connection with Mazda, in which case the restoration *Μασδωίδος* would be preferable. Mazda or Ahuramazda = *Ῥομασδης*, *O.G.I.* Nos. 383, 384, 404, 432, 434 (in the last two texts *Μασδάσων θεοῦ*), corresponds to Zeus, whose cult flourished at Sardes (*C.I.G.* 3461; *Ins. v. Pergamon*, No. 268). For *Ῥομασδης* cf. also Plut. *Artox.* 29; *Ad Princ. Iner.* 30; Stobaeus, *Flor.* XI, 25; Xen. *Cyr.* V, 1, 29; Ps. -Callisth. 1, 40; *Philol.* 1909, p. 209. Perhaps Masdes, which is read in older editions of Plut. *De Is. et Osir.* XXIV, p. 360 B (*F.H.G.* IV, p. 629) as another name of Manes, the ancient Phrygian king, is the name of the Persian god with whom the god Manes was identified (cf. Ramsay, *C.B.*, pp. 347–348). Again it is possible and very likely that *Μασδύη* is connected with this god Mazda or *Μάσδης* but that the Sardian tribe was named from *Μασδύη* and not directly from the god. For the roots *mas-*, *masa-*, *mastta-*, in Asia Minor, cf. Sundwall, *op. cit.* pp. 144, 145. The *Μασδυηνοί* are probably not to be identified with the *Μοσσηνοί*, as von Prott and Kolbe (*Ath. Mitt.* XXVII, 1902, p. 110) have suggested; cf. *O.G.I.* No. 471, n. 3. Nor can they, so far as now known, claim any link with the far western *Μαστιηνοί* (Hecataeus, frs. 6–9; *F.H.G.* I, p. 1), or with the eastern *Ματιηνοί* (*R. Arch.* XV, 1910, p. 61 n.), but a connection with the Lydian epithet *Ματυνηή* (*C.B.* p. 342) is possible.

Line 3. The month Daesius was already known at Sardes (*Ins. v. Pergamon*, No. 268 E 36), and inscriptions of this type

on marble *cippi* have previously been discovered there (cf. *Mouseion*, II, 1876–8, pp. 59, 62; III, 1878–80, p. 182; cf. also *J.H.S.* XXIX, 1909, p. 155, where, however, no date or age is given).

16. Cinerary vase of buff clay (Tomb 55). Height, 0.32 m; diameter, 0.27 m. Inscription in ink 0.04 m. below upper rim; quite clear except the second letter in the fourth line. Height of letters, 0.004 to 0.011 m. Date, first century B.C. or A.D. Inv. A. 32.

ΕΠΙΠΑΡΔΑΛΑΤΟ 13
ΜΗΝΟΣ ΔΑΙΣΙΟΥ 1
ΤΡΥΦΩΝΙΣΙΔΩΡΟΥ ΑΛΙ
ΒΑΛ[ΙΔ]ΟΣ ΕΤΩΝ ΞΕ

FIGURE 10.—GREEK INSCRIPTION FROM SARDES NO. 16

ἐπὶ Παρδαλα τὸ 13
μηνὸς Δαϊσίου 1,
Τρυφῶν Ἰσιδώρου Ἀλι—
βαλ[ιδ]ος, ἐτῶν ξε'.

In the year when Pardalas
served for the 13th time, on the
10th of the month Daesius, Tryphon
son of Isidorus of the Alibolid (?)
tribe aged 65.

Pardalas is a not uncommon name, especially in Asia Minor¹ [cf. *R. Arch.* 1885, II, p. 105 = *O.G.I.* 470; *Ath. Mitt.* XIV, 1889, p. 92; XXVII, 1902, p. 133 at Perg.; *Cl. Rev.* 1889, p. 137, n. 13; *R. Ét. Gr.* III, 1890, p. 51; XIX, 1906, p. 129 (Aphrodisias); *Jh. Oest. Arch. I.* II, *Beiblatt*, p. 102; *Mouseion*, I, 1873–75, p. 125 (Hypaepa); K.P. II, p. 41 (Thyatira); *B.C.H.* XIII, 1889, p. 67 (Crete), with feminine form Παρδαλεις² (cf. Ἀρτεμῆς, Ἀρτεμῆις); Otto, *Priester und Tempel im Hellenistischen Aegypten*,

¹ Sundwall, *op. cit.* p. 175, gives only two examples for the Asia Minor name *Parta-la. In the case of native Asia Minor names we generally omit accents.

² This feminine form was sometimes spelled Παρδαλις, Duchesne et Bayet, *Mémoire sur une Mission au Mont Athos*, p. 122, No. 163, ll. 15, 17.

I, p. 173]. This personage who held the priesthood of Rome thirteen times, must certainly be either the father, Pardalas, or the son, Gaius Iulius Pardalas mentioned in *O.G.I.* No. 470 (ll. 9 f.: Γαίος[υ Ἰ]ουλίου, Παρδαλᾶ καὶ τοῦ δήμου τοῦ Σαρδ[αν]ῶν υἱοῦ Παρδαλᾶ, ἀρχιερέως καὶ διὰ βίου ἀγω[ν]οθέτου θεᾶς Ῥώμης (probably after 2 B.C., cf. *l. c. n.* 8), but we cannot tell which. If our Pardalas was the son, then his term of priesthood mentioned in *O.G.I.* 470, was one of the thirteen to which our text refers. The father was, no doubt, the influential Sardinian referred to by Plutarch as having nearly brought war and ruin upon this city (*Praecepta ger. reipubl.* 32, 825 D: ἔχεις δὲ δήπου καὶ αὐτὸς οἰκεία παραδείγματα τὴν Παρδαλᾶ πρὸς Τυρρηνὸν ἔχθραν, ὥς ὀλίγου ἔδεησεν ἀνελεῖν τὰς Σάρδεϊς, ἐξ αἰτιῶν μικρῶν καὶ ἰδίων εἰς ἀπόστασιν καὶ πόλεμον ἐμβαλοῦσα). From the way in which this same Pardalas is mentioned here and in an earlier passage (*ibid.* 813 F: τοῖς περὶ Παρδαλᾶν τὸν ὑμέτερον) it is clear that Menemachus, the man addressed at the opening of this dialogue, whose name occurs on Sardinian coins (cf. Pape *s.v.*), was himself a Sardinian, doubtless well known in Plutarch's day. The incident alluded to by Plutarch implying, as it does, a state of violent civil strife, must have occurred prior to the establishment of the empire in 31 B.C., either in the struggle with Brutus and Cassius or in the war with Mark Antony. At either of these times—42 to 31 years before the date of the Hypaepa inscription which reveals him as so great a personage (*O.G.I.* 470)¹—the son would probably have been too young to play the important part to which Plutarch refers; yet if in 42 or 31 B.C. he was 30, and at the date of the Hypaepa text 72 or 61 years old, it is possible that Plutarch's Pardalas may be identical with Gaius Iulius, the son. When Brutus and Cassius met at Sardes in the spring of 42 B.C. (Plut. *Brut.* 34; P. W. III, 1732), Pardalas, father or son, may have been a partisan of Caesar, and it was perhaps to reward services on this occasion, or in some crisis of the struggle with Antony, that he was repeatedly appointed priest and honored with the Roman citizenship and with Caesar's name. Probably one of these men, either father or son, was the tourist who, on a visit

¹ From an unpublished text, found in June, 1912, we know that in 2-1 B.C., the ἀγωνοθέτης διὰ βίου of the κοινόν was M. Antonius Lepidus of Thyatira. Even supposing him to have died that year and to have been immediately succeeded by Pardalas, the earliest date possible for *O.G.I.* 470 is 1 B.C.—1 A.D.

to Egypt, scribbled *C.I.G.* III, 4744 and 4812.¹ It is a different man (Κλ. Παρδαλᾶς) who appears as *strategus* and *neocorus* on Pergamene coins of the time of Antoninus Pius (v. Fritze, *Die Münzen von Pergamon*, p. 93, *Abh. Berl. Akad.* 1910); nor can we identify our Pardalas with any of those mentioned in *C.I.G.* 189, 1377, 3417, 7299; or with Pardalus in *Arist. Orat.* 26, pp. 580, 608.

Line 1. τὸ ἰγ' . . . A woman of Aphrodisias serves her thirteenth year as *stephanephorus* in Le Bas-Wadd. 1630, and her fifteenth and sixteenth years in *R. Ét. Gr.* XIX, 1906, pp. 223, 269. At Stratoniceia a man serves as priest seven years, *B.C.H.* XI, 1887, pp. 387–388.

Line 3. In *R. Ét. Gr.* III, 1890, p. 69 (from Apollonis in Lydia) we find a Tryphon, son of Alexander, and Isidorus. Isidorus occurs at Sardes in an unpublished text of the first century B.C. The sixth letter of Ἀλιβα . . . ος can hardly be upsilon, since it differs from the other three upsilons, but may be a tilted lambda, so that we read Ἀλιβαλ[ίδ]ος, genitive of an adjective representing a tribe (φυλὴ Ἀλιβαλῖς) or a place Alibala, (cf. Ταβαλῖς, No. 28, and K.P. II, pp. 119 f.). If this feminine genitive be correct, the only words to be understood with it are φυλῆς or κώμης, the former of which we prefer, although the omission of the word φυλὴ in Asia Minor, is rare. Cf. *R. Ét. Anc.* III, 1901, p. 264. If Tryphon was a foreigner, the word might be nominative such as Ἀλιβαλ[η]νός, but the fact that no ethnicon of this kind is known has led us to accept the restoration of a feminine genitive. This, however, may be a demoticon, like Κεταμβίσσιος at Mylasa (Le Bas-Wadd. 416). The letters missing have so faded as to leave not the faintest trace. The name cannot be the same as that of the tribe Ἀλιβαντίς in Hades (Lucian, *Nec.* 20), nor can it be connected with Alabanda or with the Ἀλύβη of Il. ii, 857. Alibalis would be a good Asia Minor word from the roots Ali and bal-(cf. Sundwall, *op. cit.* pp. 48, 59, 283; *J.H.S.* XVIII, 1898, p. 96).

¹ The identification of the Pardalas who was *strategus* of Sardes in 2-1 B.C. (unpublished inscription) presents the same difficulties as that of the Pardalas in our text; if old, he might have been Plutarch's Pardalas, if young—which seems likelier for a *strategus*—he was the Gaius Julius Pardalas of *O.G.I.* 470. The fact that a man is mentioned at one time with his Roman names, at another without them, makes these names of little value as tests of identity (cf. as to Artemidorus of Cnidus, *Ins. Br. Mus.* 792 and 801—one with, the other without his *nomina*).

17. Cinerary vase (Tomb 55). Height, 0.30 m.; diameter, 0.26 m. Text written in much faded ink 0.05 m. below upper

ΕΠΙΣΤΕΦΑΝΗΦΟΡΟΥ
 ΤΗΣ ΔΙΟΚΛΕΟΥΣ
 ΔΕΚΑΤΗ
 ΜΕΛΙΤΙΝΗ ΑΛΕΞΑΝΔΡΟΥ
 ΕΤΩΝ

FIGURE 11.—GREEK INSCRIPTION FROM SARDES. No. 17

rim. Height of letters, 0.005 to 0.009 m. Date, first century A.D. Inv. A. 31.

ἐπὶ στεφανηφόρου
 τῆς Διοκλέους
 (month . . .) δεκάτῃ,
 Μελιτίνῃ Ἀλεξάνδρου,
 ἔτων

In the year when daughter of Diocles was stephanephorus, on the 10th of . . . , Melitine daughter of Alexander, aged

The title *stephanephorus*—so named from the wreath worn by its holder—was borne under the Attalid kings at Pergamum by the priest of the royal cult, (*Ins. v. Perg.* 246; *Ath. Mitt.* XXXV, 1910, p. 407). Thence no doubt it became adopted in other cities to designate the priest of the imperial cult, when this had superseded that of Rome. This title was known to have existed at Sardes under the Empire (*C.I.G.* 3461; *Le Bas-Wadd.* 626), but our text is the first evidence to show that here, as in other cities, it was eponymous and could be held by a woman (cf. Braunstein, *Die politische Wirksamkeit der griechischen Frau*, p. 52). The enumeration of the honors of the Sardinian Lucius Iulius Bonnatus (*C.I.G.* 3461), "*stephanephorus* and priest of Tiberius Caesar" tends to support the view (Ramsay, *C.B.* I, pp. 358 f.) that the *stephanephoria* was the name given under the Empire to the municipal priesthood known in republican days as that of Rome, and under Augustus and shortly afterwards as that of Rome and Augustus. That view is now confirmed by the fact that under the Empire the Sardinian *stephan-*

ΕΠΙΜΗΝΟΦΙΛΟΥ ΤΟΥ ΣΩΠΑΤΡΟΥ ΜΗΝΟΣ ΑΡΤΕΜΙΣΙΟΥ ΑΠΟΛΛΩΝΙΟΥ ΔΙΟΝΥΣΙΑΔΟΣ

FIGURE 12.—GREEK INSCRIPTION FROM SARDES No. 18

ephorus was eponymous, for we have seen that in the first century B.C. this privilege was enjoyed by the priest of Rome. It is not known when the change of title took place, or when the office—differing in this respect from the priesthood of Rome—was first held by a woman. The resemblance in script and style of pottery to the texts and vases Nos. 14 and 15, which are of the first century B.C., suggests for this text a date not later than 50 A.D., so we may infer that those changes were made in or soon after the reign of Tiberius. In Ramsay *C.B.* p. 75 (= *C.I.G.* 3942) we find at Laodicea a different *stephanephorus* named Diocles. On *stephanephoroi*, cf. Ramsay *C.B.* I, pp. 56, 103, 110; K.P. I, p. 3; for women in this position, cf. *Ins. v. Mag.* Nos. 116, 158, 182, 199. On Melitine see No. 4, *A.J.A.* XVII, 1913, p. 354 and Sundwall *op. cit.* p. 140, where no Lydian examples are given. Alexander is a common name in Lydia (cf. K.P. I and II, index), occurs on coins of Sardes (*Brit. Mus. Cat. of Coins, Lydia*, p. c.), and on Pergamene coins (cf. v. Fritze, *op. cit.* p. 93), as the name of a Sardinian *ἀρχιερεύς*. It is also found on an urn from Sardes in the Louvre (*ἐπὶ στεφανηφόρου Ἀλεξάνδρου*), cf. No. 24b.

18. Cinerary vase (Tomb 13). Height, 0.32 m.; diameter, 0.25 m. Inscription scratched in a single line, almost encircling the vase, parallel to, and 0.07 m. below its upper rim. In latter half of line five letters flaked away, probably owing to damp. The upsilon in the last word was added as a correction above the line. Date, first century B.C. Inv. A. 18.

ἐπὶ Μηνοφίλου τοῦ Σωπάτρου μηνὸς Ἀρτεμισίου ἡ',
'Απολ[λῶ]νιου[s] 'Απολ[λῶ]νίου Διονυσιάδος

In the year when Menophilus son of Sopatrus held office, on the 18th of the month of Artemisius, Apollonius son of Apollonius, of the Dionysiad tribe.

This priest of Rome (see above) may perhaps be identified with the magistrate Menophilus, whose name, *Μηνόφιλος Στρη*,¹ occurs on coins of Sardes (*Brit. Mus. Cat., Lydia*, p. xci; Mionnet, IV, p. 119, No. 669). The

¹ Probably this should read *Σωπα-*; i.e. *Σωπά(τρον)*.

name appears as that of a Sardian in *I.G.* III, 2896, and on two urns from Sardes in the Louvre (cf. Nos. 23, 25). Sopatrus, which we find also in *Ins. v. Perg.* No. 735; *B.C.H.* XV, 1891, p. 209; XXIII, 1899, pp. 66 f. (perhaps same as Sosipatrus in Loewy, *Ins. Gr. Bildhauer*, p. 149, No. 190), p. 386 etc., is a shortened form of the name Sosipatrus (*O.G.I.*, No. 738). *μηνός Ἀρτεμισίου* occurs also in a similar inscription from Sardes (*Mou-seion*, II, 1876-78, p. 62). Apollonius, son of Apollonius, is found at Sardes in No. 26 and in *C.I.G.* 3459, as ἀρχιερεύς; both of later date than the present text; also in a sepulchral inscription (*A.J.P.* XXXI, 1910, p. 380). *Διονυσιάς* as the name of a tribe is new at Sardes, and points to a cult of Dionysus. According to one early tradition, followed by Euripides,¹ Dionysus was born on Mt. Tmolus near Sardes. Evidence² of his cult in that city has recently been found in an inscription mentioning *Διονύσια* and the frequent portrayal of the god on Sardian coins (*Brit. Mus. Cat. of Coins, Lydia*, pp. 247, 253, 255, 272, 275) proves that it flourished there. There was a φυλή *Διονυσιάς* at Alexandria (Satyrus, fr. 21, *F.H.G.* III, p. 164), and in Prusias ad Hypium (Le Bas-Wadd. 1177). If *Διονυσιάς* is a Sardian tribe, it was probably introduced soon after Alexander's conquest, since the Macedonian kings claimed descent from Dionysus (cf. Jouguet, *La Vie munic. de la Eg. rom.* p. 138). *Διονυσιάς* may, however, be a κώμη, since in the Fayum we find a κώμη *Διονυσιάς* (Papyri Fayum 251). For tribal names, cf. *Ath. Mitt.* XXVI, 1901, p. 125; XXVII, 1902, pp. 114-119; Nos. 126-127; *B.C.H.* XIII, 1889, p. 494; *R. Ét. Gr.* III, 1890, p. 67, with references to Artemisias and Asclepias; Michel, *Recueil*, No. 471, l. 4; No. 473, l. 2; No. 476, l. 9; Judeich, *Altertümer von Hierapolis*, p. 97.

19. Cinerary vase (Tomb 21). Height, 0.31 m.; diameter, 0.24 m. Text roughly scratched 0.08 m. below upper rim.

¹ Bacch. 462-4: . . Τμῶλον. . . .

Pentheus: οἶδ', ὅς τὸ Σάρδεων ἄστυ περιβάλλει κύκλῳ.

Dionysus: ἐντεῦθεν εἰμι, Λυδία δέ μοι πατρίς.

² An unpublished dedicatory text of the second century A.D., drawn up by the Dionysiac τεχνῖται, cannot be taken as such, since it does not prove that they were established at Sardes. Buresch (*Aus Lyd.* p. 12) found evidences of the cult not far from Sardes. See also v. Prott, *Ath. Mitt.* XXVII, 1902, p. 165 and especially Wiegand, *Milet* III, No. 135, l. 40.

Height of letters 0.015 to 0.04 m. Date, probably first century A.D. Inv. A. 33.

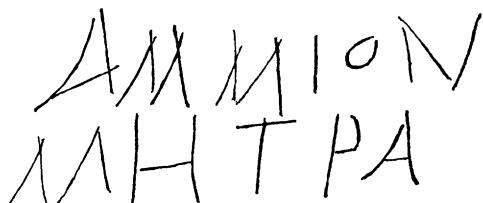


FIGURE 13.—GREEK INSCRIPTION FROM SARDES No. 19

Ἀμμιον
Μητρᾶ.

Ammion
daughter of Metras.

Ammion is a common "Lallname" in Asia Minor, and occurs frequently in Lydia (cf. Kretschmer, p. 340; Sundwall, *op. cit.* p. 50; *Ath. Mitt.* XIV, 1889, p. 90; *B.C.H.* XI, 1887, p. 128; K.P. I, Nos. 115, 172, 197; II, Nos. 158, 172, 183, 208, 209, 267; "Ἀμμιον Σαρδιανή" in *I.G.* III, 2189, 2190). For feminine names in -ον cf. Wilhelm, *Ath. Mitt.* XXIII, 1898, pp. 419 f. and *Rh. Mus.* LIII, 1898, pp. 149 f. Μητρᾶς also is a name common in Lydia (cf. K.P. I, Nos. 152, 202; II, Nos. 67, 169, 204; *Ath. Mitt.* XIV, 1889, p. 99; *Jh. Oest. Arch.* I. XV, 1912, p. 69; Le Bas-Wadd. 682; *Mouseion*, II, 1876-78, p. 41; V, 1884-85, p. 69), as is natural owing to the widely spread cult of "the Mother." For Ammion cf. also now *Rev. de Phil.* 1913, p. 296.

SEPULCHRAL INSCRIPTIONS

(b) On Marble (Nos. 20-28)

20. Marble stele found in May, 1911 (Tomb 212). Height 0.59 m.; width, 0.39 m.; thickness, 0.14 m. Parallel to edges on all four sides a frame 0.005 m. wide has been chiselled. Letters finely cut and originally filled with red paint, of which there are many traces. On the body of the stele, below the text, are faint traces of painted decoration, as in *Ath. Mitt.* XXVII 1902, p. 134. Date, middle of fifth century B.C. Inv. A. 46.

Λεωμάνδρου: εἰμί

I belong to Leomandrus

This, so far as we know, is the earliest Greek inscription yet discovered at Sardes. The ancient peculiarity of punctua-

tion which no longer appears in the Lygdamis inscription (about 453 B.C.), the rho with sloping loop, the epsilon with equal horizontal bars would seem to date it as early as the first half of the

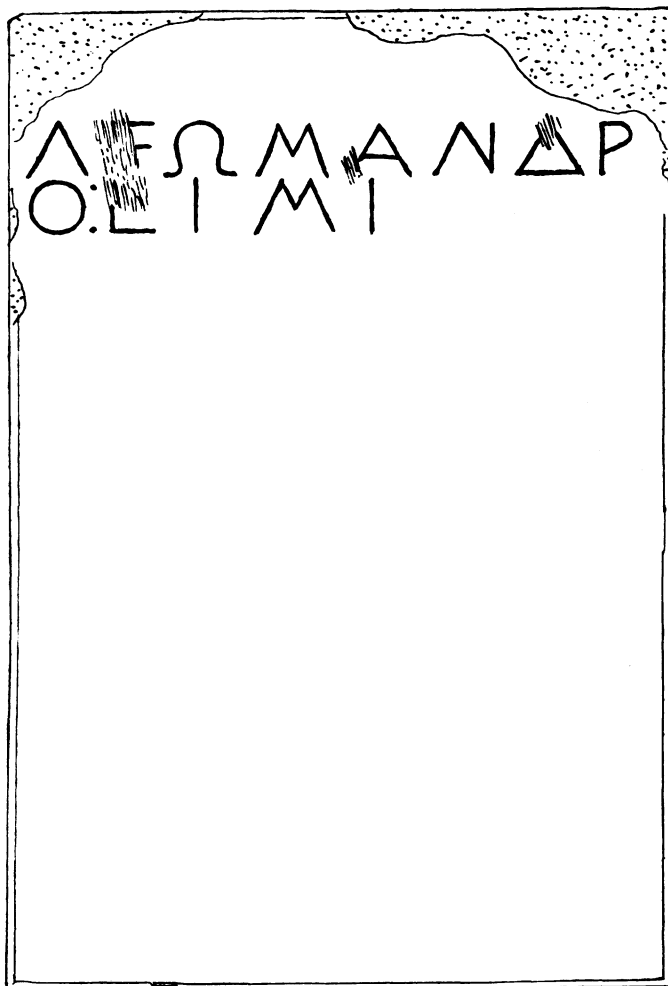


FIGURE 14.—GREEK INSCRIPTION FROM SARDES NO. 20

fifth century B.C. (cf. Roberts, *Introd. to Gr. Epigr.* Part I, pp. 168 f.; 173, 175, 192; *B.C.H.* XX, 1896, p. 249; Wilhelm *Beiträge* p. 17; *Χάριτες*, p. 458; *Sitzb. Berl. Akad.* 1906, p. 254; *Ins. Brit. Mus.* No. 931; Wilamowitz, *Nordionische Steine*, *Abh. Berl. Akad.* 1909, pp. 16, 66, 69). Even if the date is later than

450 B.C. this is a rare document, since no Greek text of so early a date has yet been found so far inland from the Ionic coast. The form of nu is exactly like that in *Jh. Oest. Arch. I. XI*, 1908; *Beibl.* p. 165, which Keil dates in the fifth century. The use of the first person in Greek gravestones and vases is well known; for a few examples only cf. Roberts, *op. cit.* pp. 159, 160, 187, 189, 191, 192; *B.C.H. l.c.*, etc. Often, as here, *μνῆμα* or *σῆμα* is omitted. The name *Λεώμανδρος* is new, and belongs to the well-known type which includes names like Athenomandrus, Anaximandrus, Mandronax (cf. coin of Clazomenae, *B.C.H.* XXXVII, 1913, p. 192), Diomandrus, Cleomandrus, Mandrocles, Mandrobes (Lanckoronski, II, 58), Theomandrus, Mandroboulos (*I.G.* XII, 8, Nos. 277, 285), Mandrothemis (*I.G.* XII, 5, 1027), etc. Cf. Fick-Bechtel, *Gr. Personennamen*, p. 184, for names compounded with *λέω-* and p. 194 for names compounded with *μανδρο-*; also the long list now given by Sittig, *De Graecorum Nominibus Theophoris* (*Diss. phil. Hal.* XX, 1, 1911, pp. 43–46); cf. also Roscher's *Lexicon* II, 2313; Gruppe, *Gr. Myth.* pp. 311 f., 852; cf. Mandris in Herondas I, ll. 23, 77. Letronne (*Oeuvres choisies*, 1845, III, 2, pp. 38–48) infers that these names compounded with *μανδρο-* show the existence in Asia Minor of a god from whom they were derived; cf. the names *Ἀρασίμανδρος* and *Θεόμανδρος* in Hiller von Gaertringen, *Thera*, I, p. 159. Meister (*Herodas*, p. 675), Kretschmer, p. 395, Wilamowitz, *op. cit.* p. 64, accept this theory and agree with Letronne that this was the god of the river Maeander (*Μᾶνδρος*). Cf. the names of the rivers Sca-mander and Etymandrus (*Arr.* IV, 6, 6). On some coins, (*e.g.* *Brit. Mus. Cat. of Coins, Phrygia*, pp. lv, 188) the name of the river is spelled *Μέανδρος* from which *Μᾶνδρος* would be an easy contraction. Cf. the proper name *Μαιάνδριος* (Michel, *Rec.* 532), and Mandri fontes in Livy XXXVIII, 15. Hirschfeld (*Ins. Brit. Mus.* No. 931) rejects such a connection and a rival derivation (Sittig, *op. cit.* p. 43; Fick [1874], pp. 125, 192) has connected these names with *μάνδρα*, "hedge" or "sheepfold," "enclosure" (cf. Hesychius s.v.), a word still used in Asia Minor (cf. Ramsay, *E.P.* p. 367). In Lydia there was a place called *Ἀγάθωνος μάνδραι* (cf. Buresch, *Aus Lydien*, p. 109 = *O.G.I.* No. 488, l. 6, not cited by Sittig). Cf. also the Mysian boundary-stone (Le Bas-Wadd. 1095) *ὅροι Μανδρῶν*; Sterrett, *Pap. Am. Sch.* III, No. 376, l. 11, *ἐν Μάνδ[ρῃ]*; cf. *J.H.S.* XXXII, 1912, p.

159 ἐν Μάνδρῳ and the gloss Μανδραγόρας for Zeus in Hesychius. Against this theory, however, there is still the argument which seemed to Letronne conclusive (*op. cit.* p. 38); names such as Μανδρόδωρος, Μανδροκλῆς, Ἀναξιμανδρος are intelligible only on the supposition that Mandrus was a deity. Similarly Mandropolis in Phrygia (Livy XXXVIII, 15) can only be the city of Mandrus, as Manesium and Manegordum were cities of Manes or Mēn (cf. Kretschmer, p. 231). This point is now settled by an inscription from Cyme which mentions the god Καίων Μάνδρος (Keil, *Jh. Oest. Arch. I.* XIV, 1911, *Beiblatt* pp. 136, 138). On gems and magic papyri the name also occurs as that of a divinity (cf. *B.C.H.* XXXVII, 1913, p. 192). But perhaps, as Sittig (p. 43) says, the name of the god is itself connected with the word μάνδρα. For the Asia Minor root *matra cf. Sundwall, *op. cit.* p. 146, who however gives only two examples.

21. Slab of bluish marble found in April, 1912, at the south-east corner of the temple. Height, right, 0.27 m., left, 0.37 m.;



FIGURE 15.—GREEK INSCRIPTION FROM SARDES No. 21

width, 0.45 m.; thickness, 0.09 m. Height of letters 0.028 to 0.03 m. A raised border 0.03 m. wide slopes inward to panel on which text is carved. Obliquely broken at base. Date, first century B.C. or first century A.D. Inv. A. 96.

Ἀρτεμᾶς ἰατρός κα-
τεσκεύασεν τὸ
μνημεῖον αὐτῷ καὶ
Μελτίνῃ γυναικὶ καὶ
κληρονόμοις. ζῇ.

Artemas a physician built the tomb for himself and for Meltine his wife and for his heirs. He is living.

The inscription, similar to No. 28, is especially interesting because it states the profession of Artemas, which also occurs in K.P. I, No. 126. Trades and professions are often mentioned in Asia Minor inscriptions (*J.H.S.* XXXII 1912, p. 132).

Line 1. 'Αρτεμᾶς is, like 'Αρτεμῆς or 'Αρτείμης, a male correlative of the woman's name 'Αρτεμῖς or 'Αρτεμῖς (cf. No. 8), and is similarly characteristic of regions such as Lydia in which the worship of Artemis prevailed. For 'Αρτεμᾶς at Sardes cf. No. 28. It was the name given by Varro's friend (*De Lingua Latina*, VIII, 9, 21) to a slave, whom he had bought from one Artemidorus at Ephesus, and is otherwise a frequent name in Asia Minor, cf. *B.C.H.* I, 1877, p. 337; *Rh. Mus.* XLVIII, 1893, p. 253; Sittig, *op. cit.* pp. 59 f.

Line 1. *ιατρός*. This man may have been one of those public physicians who must have been employed by Sardes, since such employment was universally practised by the chief towns of Greece and Asia Minor. The plain title *ιατρός* was sometimes applied to such a doctor, without the official epithet *δημόσιος* or *δημοσιεύων*¹ (Pohl, *De Graecorum medicis publicis*, 1905, pp. 45-47). The usual number of these official doctors in a city of Asia Minor was from five to ten (*ib.* p. 43). The most complete essay on *ιατροί* is that of Oehler in *Janus*, XIV, 1909, pp. 8 f.; 111 ff., *Epigraphische Beiträge zur Geschichte des Aerztestandes*. See also Osler, *Aequanimitas*, 1910, pp. 69 f.

Line 4. *Μελτίνη* = *Μελιτίνη*, cf. No. 17.

Line 5. *ζῆ*, meaning "he is still alive" (= *vivus sibi posuit*, cf. *J.H.S.* XXIV, 1904, p. 114, No. 152) is a variant of the common formula which uses the participle. The present indicative, however, is found in *Ath. Mitt.* XXVII, 1902, p. 271 (No. 1, *ζῶσιν*, No. 2 *ζῆ*); also *ζῆ* in *Mouseion*, I, 1873-75, p. 129; II, 1875-76, p. 54; Le Bas-Wadd. 463, 1743 k; *C.I.G.* 4245, 4246; *J.H.S.* X, 1889, p. 57, No. 8; *Jh. Oest. Arch. I.* XI, 1908, *Beibl.* p. 166; *ζῶσιν* in *Mouseion*, I, 1873-75, p. 95; II, 1875-76, p. 32; II, 1876-78, pp. 10, 31, 87; Le Bas-Wadd. 467; *Ath. Mitt.* XXV, 1900, p. 126.

22. Top of small marble cippus, brought in by a peasant April, 1912. Height, 0.41 m.; width, 0.42 m.; thickness at

¹ Similarly the official title *ἀρχιατρός* was sometimes incorrectly given to an ordinary doctor; cf. Pohl. *op. cit.* p. 42, n. 36.

ridge, 0.08 m., at upper and lower ends, 0.04 m. Had raised ornaments at corners. Surface much worn. The Υ in line 1 has a cross-bar, which in those of lines 2 and 4 has probably been worn away. Date, first or second century A.D. Inv. A. 71.

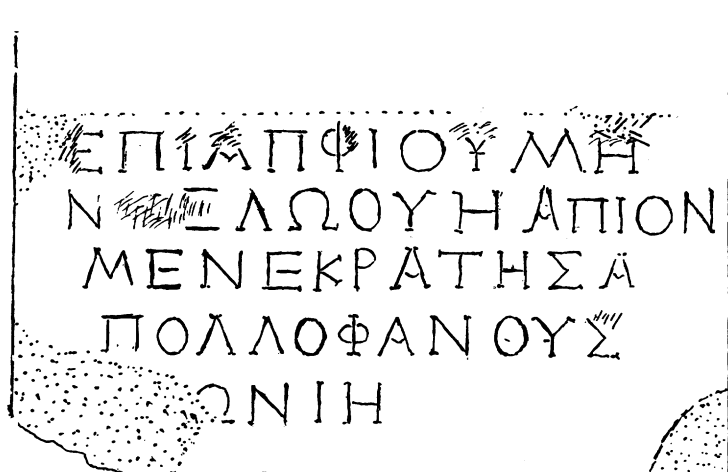


FIGURE 16.—GREEK INSCRIPTION FROM SARDES No. 22

ἐπὶ Ἀπφίου μη-
ν[ός] Λώου ἡ' ἀπιών(τος),
Μενεκράτης Ἀ-
πολλοφάνους,
ἐτ[ών] ιη'.

In the year when Apphion held office,
on the eighth day from the end of the
month Lous, Menecrates son of Apollophanes,
aged 18.

Line 1. This Apphion may well have been either the daughter of Menander, or the daughter of Demetrius mentioned in Nos. 5, 6, 7¹ (*A.J.A.* XVII, 1913, pp. 355 ff.). She is probably a

¹ The probability of such an identification points to the early second century A.D. as the most likely date for our text. If we follow the peculiarities of the post-Augustan Asiatic months which, except Apellaeus and Artemisius, had 31 days and two first days, then Λώου ἡ' ἀπιώντος would be the 24th of Lous and in No. 24 b Δαισίον γ' would be the fourth of Daesius and No. 24 a would be dated the 17th not the 16th of the first month. This would hold for all inscriptions later than 9 B.C. (cf. Lightfoot, *Apostolic Fathers* I, II, p. 680; *O.G.I.* 458).

female *stephanephorus* or eponymous priestess of the imperial cult (see No. 17), although it is possible that 'Απφίου may be the genitive of a masculine 'Απφίας. In No. 24 a, the genitive, however, is 'Απφία. On the name cf. Sundwall, *op. cit.* p. 51. The name Menecrates was very common at Sardes, cf. K.P. I, No. 202; *O.G.I.* 437, l. 51; *I.G.* III, 2896; *S.G.D.I.* 2645-46; *C.I.G.* 3460 (twice); *Museion*, II, 1876-78, p. 59, No. 141; and Apolophanes is also found there in *C.I.L.* III, 409, and in an unpublished inscription of the first century A.D., both probably of earlier date than our text.

23. Several similar cippi and inscriptions from Sardes are in the Louvre, and since they are unpublished except for a

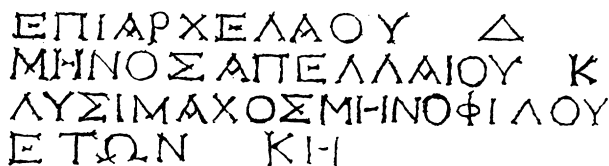


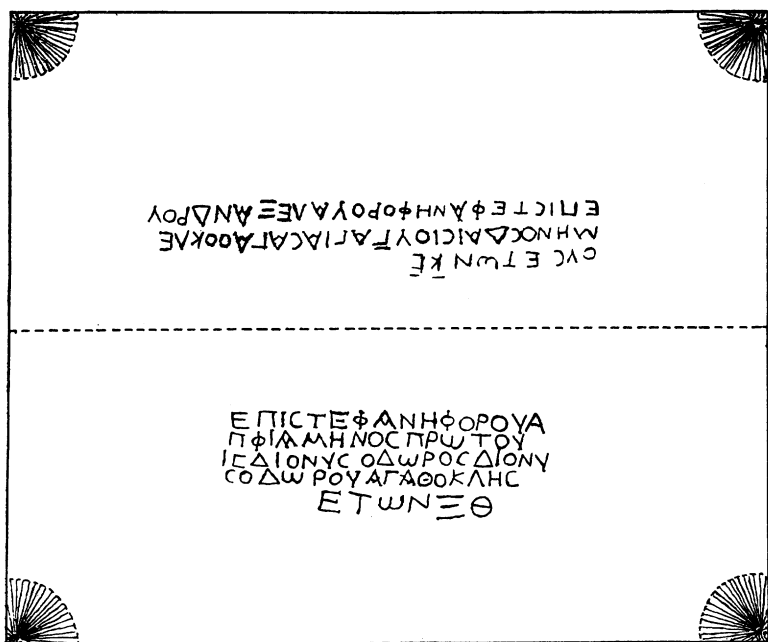
FIGURE 17.—GREEK INSCRIPTION FROM SARDES No. 23

reference to them in the *Bull. Soc. des Antiq. de France*, 1901 and 1904, their text is here reproduced from squeezes kindly sent by Professor Michon. No. 23 is on the marble cover of a small urn. Length of part where inscription is, 0.43 m.; width, 0.38 m.; height of ridge above bottom of urn, 0.29 m. Cf. *Bull. Soc. des Ant. de France*, 1901, p. 352, No. 69.

ἐπὶ 'Αρχελάου δ'
μηνὸς 'Απελλαίου κ'
Αυσίμαχος Μηνοφίλου
ἑτῶν κη'.

For Archelaus, cf. No. 15; for Menophilus, cf. Nos. 18, 25, 27.

24 a and b. On marble cover of small urn from Sardes in the Louvre. Probably the urn contained the bones of both Dionysodorus Agathocles and his son, Agias. Pointed pinnacle at each corner. Length, 0.55 m.; width, 0.46 m.; height of ridge above bottom of urn, 0.35 m.; cf. *Bull. Soc. des Ant. de France*, 1904, p. 347, No. 14. (b) must be read from bottom up; cf. for examples Wilhelm, *Beiträge zur Griechischen Inschriftenkunde*, pp. 1-12.

FIGURE 18.—GREEK INSCRIPTIONS FROM SARDES NOS. 24 *a* AND 24 *b*

- (α) ἐπὶ στεφανηφόρου Ἀ-
πφία μηνὸς πρώτου
ἰς Διονυσόδωρος Διονυ-
σοδώρου Ἀγαθοκλῆς
ἐτῶν ξθ'
- (β) ἐπὶ στεφανηφόρου Ἀλεξάνδρου
μηνὸς Δαισίου γ' Ἀγίας Ἀγαθοκλέ-
ους ἐτῶν κέ'

(α) probably dates from the second or third cent. A.D., since there was a tendency, as time advanced, to substitute the numbering for the naming of the month (cf. Lightfoot, *Apostolic Fathers*,² pp. 696 f.) For Alexander as a Sardian name, cf. No. 17. For Apphias, cf. No. 22 and Sundwall, *Klio*, Beiheft XI, p. 51. For such double names as Dionysodorus Agathocles cf. Sundwall, *op. cit.* p. 266.

ΕΠΙΕΡΜΗΠΠΟΥΛΑΒΗΗΝΟΥΜΗΗΝΟΣΑΠΕΜΑΙ
ΟΥΙΖ ΣΑΡΔΙΟΝ ΝΗΗΝΟΔΩΡΟΥ
ΓΥΝΗΔΕΜΕΝΕΛΛΟΥΤΟΥΜΗΗΝΟΦΙ
ΛΟΥ

FIGURE 19.—GREEK INSCRIPTION FROM SARDES No. 25

25. Marble cover of small urn from Sardes, now in the Louvre. Length, 0.43 m.; width, 0.40 m.; height of ridge above bottom of urn, 0.37 m. Cf. *Bull. Soc. des Ant. de France*, 1901, p. 352, No. 70.

ἐπὶ Ἑρμίππου Λαβιήνου μηνὸς Ἀπελλαί-
ου ἱς' Σάρδιον Μηνοδώρου
γυνὴ δὲ Μενελάου τοῦ Μηνοφί-
λου

For a Sardian Hermippus son of Hermippus (first cent. A.D.), cf. Wiegand, *Siebenter Bericht, Abh. der Preuss. Akad.* 1911 p. 65. For the name Menodorus at Sardes, cf. No. 15, and references there. For another Menelaus, son of Artemidorus, at Sardes, cf. *Museion*, II, 1876-78, p. 59. For Menophilus, cf. Nos. 18, 23, 27.

26. Fragment of front and part of base of marble cippus brought in by a peasant, June 1911. The moulding below the

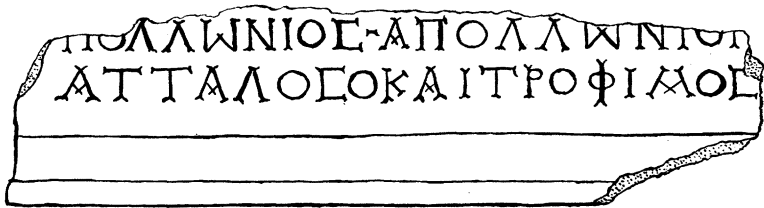


FIGURE 20.—GREEK INSCRIPTION FROM SARDES No. 26

inscription shows the thickness of the marble bottom, a piece of which projects behind the front. Height, 0.09 m.; width, 0.39 m.; greatest thickness, at bottom, 0.30 m., at top, 0.06 m. Height of letters, 0.015 to 0.017 m. Date, late second or third century A.D. Inv. A. 19.

Ἀ]πολλώνιος Ἀπολλωνίου
Ἀτταλος ὁ καὶ Τρόφιμος.

Apollonius Attalus, called also Trophimus, son of Apollonius.

On alternative or double names, cf. Ramsay, *C.B.* I, pp. 637-638; *E.P.* p. 359; *Cl. Rev.* 1898, p. 337; Lightfoot, *Apostolic Fathers*² I, II, p. 26; Kretschmer, p. 201; *Ins. Brit. Mus.* 609; *Ins. v. Pergamon*, No. 333, etc.; *B.S.A.* XVII, 1910-11, p. 225; but especially references in 'Αρχ. Ἐφ. 1911, p. 240; Lambertz, *Glotta*, IV, 1912, pp. 78 f.; V, 1913, pp. 99 f.; *A.J.A.* XVII, 1913, p. 177. Here both names Apollonius and Trophimus ap-

pear to be Greek,¹ neither one of them native or Roman, so that the second must have been a nickname, such as are common in Latin, where "*qui et*" connects the two names. This is often the case, so that we favor the views of Kretschmer and Sundwall (cf. *op. cit.* pp. 265–266) rather than those of Ramsay and Lambertz. On Apollonius as a Sardinian name, see No. 18; 'Απολλωνία is a Sardinian woman in *I.G.* XII, I, 943, and III, 2191. The name Apollonius occurs on coins of Sardes prior to 133 B.C. (*Brit. Mus. Cat. of Coins, Lydia*, p. xci). Attalus is a name often found in Lydia, cf. *C.I.G.* 3454 (near Sardes); K.P. I and II, index; in K.P. I, No. 202, as name of Sardinian; *I.G.* III, No. 2191—father of Sardinian—and Nos. 8, and 10 above; and this frequency is natural, because Attalus (158–138 B.C.) was ruler of Lydia as well as of Pergamum. On Trophimus as a second or third name, cf. Judeich, *op. cit.* No. 86, Διοφάντου Ἀττάλου τοῦ καλουμένου Τροφίμου; Lambertz, *Glotta*, V, 1913, p. 143. For other cases of a man bearing three names cf. Le Bas-Wadd. 1619; *B.C.H.* XV, 1891, p. 195.

27. Bluish marble block, found in 1910 near the surface at a rather high level, to northwest of so-called "stoa" (cf.

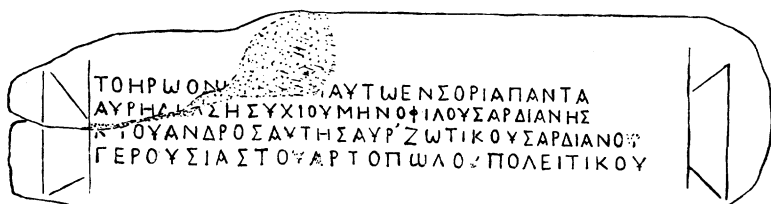


FIGURE 21.—GREEK INSCRIPTION FROM SARDES No. 27

A.J.A. XIV, 1910, p. 406). Upper left corner had been broken off, but piece fits perfectly. Length, 1.32 m. on front, 1.22 m. at rear. Height, 0.32 m.; thickness from front to back, left, 0.71 m., right, 0.56 m. From left edge to vertical line before inscription 0.12 m.; from right edge to line just after inscription 0.85 m. On the bottom, 0.29 m. back from edge is a depression 0.87 m wide. So this block was probably a lintel, set on stone doorposts. A round hole underneath indicates the pivot for the door. Letters 0.023 to 0.03 m. Α, Σ, Ρ, Υ. ω in every case, except line 4, where all three lines are equal, Ω. Traces

¹ E.g. M. Αύρ. Μουσαῖος ὁ καὶ Ἑορτάσιος Σαρδιανός, *I.G.* III, 129.

of red paint in letters were visible when the stone was unearthed. Date, third century (probably not later than 250) A.D. Inv. A. 6.

τὸ ἡρώων [κὲ τὰ ἐν] αὐτῷ ἐνσόρια πάντα
 Αὐρηλί[α]ς Ἑσυχίου Μηνοφίλου Σαρδιανῆς
 κὲ τοῦ ἀνδρὸς αὐτῆς Αὐρ. Ζωτικοῦ Σαρδιανοῦ,
 γερονσιαστοῦ, ἀρτοπώλου πολειτικοῦ.

This sepulchre and all compartments therein belong to Aurelia Hesychion, Menophilus' daughter, citizen of Sardes, and to her husband Aurelius Zoticus, citizen of Sardes, member of the gerousia, municipal¹ bread-seller.

Line 1. Cf. τὴν καμάραν καὶ τὰ ἐν αὐτῷ ἐνσόρια built by a Sardinian, in Buresch, *Aus Lydien*, p. 5, No. 3, where K is used for καί (it probably should be κ as in No. 11, l. 3), and Αὐρ-occurs as a praenomen. Aurelia and Aurelius as praenomina can hardly have been used before the time of Caracalla, who extended the Roman franchise to the whole empire, cf. Ramsay, *J.H.S.* IV, 1883, p. 30; Ramsay, *E.P.* p. 355, *Cl. R.* XIX, 1905, p. 369; *C.B.* I, pp. 388, 389; for other examples of Aurelia as first name, cf. 'Αρχ. 'Εφ. 1911, p. 213; *J.H.S.* XXX, 1911, p. 188 etc. Mowat (*B.C.H.*, XXIV, 1900, p. 249) thinks they could only have been given under Aurelian or one of his successors who bore this praenomen.² The date is in any case the third century A.D.

Line 2. The name Ἑσυχίον (cf. Ἑσυχίη and Ἑσυχία in Wilhelm, *Beiträge zur gr. Inschriftenkunde*, p. 218, No. 209, Bechtel, *Gr. Frauennamen* p. 47) is one of the common female type formed from adjectives in -ιος (*Rh. Mus.* LIII, 1898, p. 149; Nachmanson, *Laute und Formen der Magn. Inschr.* p. 128). The name Aurelius Zoticus occurs about this same time (219 A.D.) as that of a Smyrna cook in Dio Cassius LXXIX, 16,3. For Menophilus cf. No. 23.

Line 4. Another Sardinian γερονσιαστής is named in *I.G.* III, 129, and we already knew that there was a γερονσία at Sardes (cf. Vitruvius II, 8, 10; Pliny, *N.H.* XXXV, 49, § 172;

¹ Or "public" (see below).

² Benndorf, *Reisen*, I, p. 71, n. 1, says that Υ is used between the times of Antoninus Pius and Alexander Severus. But it is unwise to fix so narrow a limit. Benndorf's statement is untrue at Sardes, since in the fragments A. 11, A. 26 and 27 (Inventory) Υ occurs as early as the time of Claudius.

Mouseion, II, 1876–78, p. 25, γυμνάσιον γερονσί[as; *C.I.G.* 3462; *Ath. Mitt.* VI, 1881, p. 269), some (cf. Curtius, *Beiträge zur Gesch. und Top. Kleinasiens*, p. 87) having even tried to identify its building. On the γερονσία cf. Pauly-Wissowa, *s.v. Gerontes*; Ramsay, *C.B.* pp. 110 f., 431 f.; 438 f.; and references there and in Poland, *Gesch. des Gr. Vereinswesens*, pp. 99, 577, and App. I 42 c; cf. *Ins. Brit. Mus.* III, 1, pp. 74–78; *Zeitschrift Savigny*, XI, 1890, p. 303; Lanckoronski, *Pisidien*, Nos. 58–61; Hasluck, *Cyzicus*, p. 254.

¹ Ἀρτοπώλου πολειτικοῦ. πολειτικός is the usual epithet for institutions belonging to or established by a city. For instance, πολειτικαὶ ἀρχαὶ of city magistracies (Le Bas-Wadd. 1259, Xanthus), πολειτικός ἀγών, of a municipal competition (*ibid.* 1620 c., Aphrodisias), and numerous like instances in the Oxyrhyncus documents (e.g. I, 84, 9; I, 55, 15; II, 259, 8; VI, 892, 11). But in many cases, as in our text, it is difficult to tell whether πολειτικός means “municipal,” or “public” as distinct from private. Despite this ambiguity, Zoticus was certainly a Sardinian official. ἀρτοπώλης originally meant a seller of bread in the public markets, to prevent whose extortion official precautions were necessary. Thus Aristotle says that the *sitophylaces* at Athens took care δπως οἱ ἀρτοπῶλαι πρὸς τὰς τιμὰς τῶν πυρῶν τοὺς ἄρτους (πωλήσουσιν), *Ath. Pol.* 51. But, as a member of the gerousia,¹ Zoticus must have held a position of some dignity, altogether different from that of the ordinary bread seller. His duties may have resembled those of the similarly styled *pistor publicae annonae*, whom Symmachus (*Ep.* x, 23: 385 A.D.) mentions as subject to the orders of the *praefectus annonae*². There is, however, scant evidence that such a *praefectus* existed in provincial towns, and the municipal functionary³ who there performed this duty was usually known as eutheniarch (cf. Cagnat, *Ins. gr. ad res. R. pert.* III, 89; Bithynia, 69 A.D.; *Oxyr. Pap.* VI, 908, 199 A.D.); or

¹ This was a select and fairly small body; at Sidyma it had but one hundred members, fifty from the *boule*, fifty from the *demos* (Benndorf, *Reisen* p. 72); and that it was not large at Sillyon may be inferred from the fact that the bequests to its members, in Lanckoronski, *Städte Pamph.* Nos. 58–61, were almost equal to those received by *bouleutae*.

² Cf. list of such prefects A.D. 318 to 403 in *Theodosiani Libri XVI* (Mommsen, 1905), *Proleg.* p. CII.

³ Not to be confused with the officers known as *frumentarii* (*R. Ét. Gr.* XIX 1906, p. 146; *C.I.G.* 2802) or ἐπὶ εἰθη[νίας τοῦ] στρατιωτικοῦ (*C.I.G.* 4240), who looked after the army's food supply.

εὐθηνίας ἐπαρχος (C.I.G. 5895, 5973; Egypt, 189 and 203 A.D.) or εὐθηνίας ἐπιμελητής (C.I.G. 1186, Argos, early third century A.D.). His title was evidently not stereotyped. In respect to bread-making his duties were precisely those which the title ἀρτοποιῶλης would lead us to ascribe to Zoticus. Oxyrhyncus had five eutheniarchs, each bound by contract to produce in his own bakery (ἀρτοκοπεῖον) a certain quantity of bread (cf. Reil, *Zur Kenntnis des Gewerbes im hell. Aeg.* p. 154); and this is just what we might expect Zoticus to have done at Sardes. The Theodosian Code shows that in the fourth century A.D. the selling of bread (annona civica)¹ had become a valuable privilege and Zoticus was probably one of those who possessed this privilege at Sardes. Judging from the case of Oxyrhyncus, we may assume that Sardes had five or

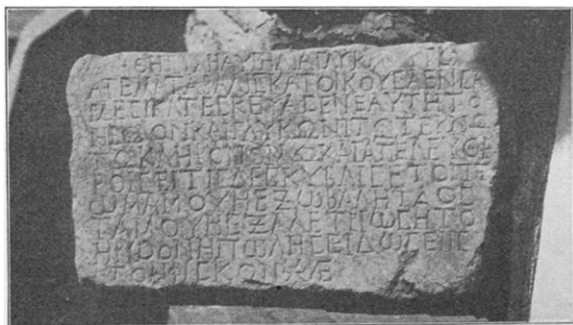


FIGURE 21.—GREEK INSCRIPTION FROM SARDES No. 28

more ἀρτοποιῶλαι πολειτικοί. The price of their bread was probably regulated by law. On ἀρτοποιῶλαι in Egypt cf. *Papyri Lond.* IV, 1222, 1419; San Nicoló, *Aeg. Vereinswesen* I, 1913, p. 73. It is possible that Zoticus was a *curator annonae* since such did exist in the later empire (cf. Waltzing, *Études sur les Corporations*, II, p. 220, πολιτικῶν ἄρτων; cf. also *Syll.* 932, ll. 50 ff.)

On the various trades mentioned on Lydian inscriptions, cf. *Ath. Mitt.* XV, 1890, p. 333, No. 2; K.P. I, p. 37 and index xiii; and II, indices vi, xiii. Lydian bakers are spoken of by Herod. I, 51 (Croesus' ἀρτοκόπος; also Plut. *De Pyth. Or.*

¹ *Cod. Theod.* XIV, 17, 10 (392 A.D.), annonae civicas (=publicae: *Just. Cod.* XI, 25, 1) non tam titulis dignitatum quam singulorum viritum meritis adtributas Divi Constantini liberalitate sat claruit. Cf. also *ibid* XIV, 17, 11 (393 A.D.) annonae civicas ad hoc militantis viris beneficium divale distribuit.

c. 16) and by Athenaeus, III, 112, while *Ins. v. Magnesia*, No. 114, mentions a bakers' strike; but to be a member of the *gerousia* Zoticus must have been much more than a mere baker of bread, as we have argued.

28. Marble slab found May, 1911, near northeast corner of temple at level of column bases. Height, 0.295 m.; width, 0.53 m.; thickness, 0.13 m. Height of letters, 0.015 to 0.022 m. Omega has three different forms. Date, about 300 A.D. Inv. A. 50.

ἀγ|αθὴ τύχη. Αὐρηλία Γλυκ[ία 'Α]ρτε[μ]-
 ἀ <τεμα> Ταβαλῖς κατοικοῦσα ἐν Σά-
 ρδεσι κατεσκεύασεν ἑαυτῇ τὸ
 ἡρώων καὶ Γλύκωνι τῷ τέκνῳ

5. τῷ κληρονόμῳ καὶ ἀπελευθέρ-
 ροις. εἴ τις δὲ σκυβλίσει(ι) τὸ πτ-
 ῶμά μου ἢ ἔξω βάλλῃ τὰ ὀσ-
 τὰ μου ἢ ἐξαλετριώσῃ τὸ
 ἡρώων ἢ πωλήσῃ, δώσει ἰς

10. τὸν φίσκον X/E.

With good fortune Aurelia Glycia, Artemis' daughter, citizen of Tabala, alien resident of Sardes, built the sepulchre for herself, and for Glycon her child and heir, and for her freedmen. If any one shall desecrate my corpse or cast out my bones or alienate the sepulchre or sell it, he shall pay to the imperial treasury 5,000 denarii.

This form of inscription is of very frequent occurrence in Asia Minor, Thrace, Macedonia, etc.; cf. Vidal-Lablache, *De titulis funebribus graecis in Asia Minore*, 1872; Chapot, *op. cit.* pp. 513 f.; Hasluck, *Cyzicus*, p. 243; Judeich, *op. cit.*, and K.P. *passim*; also Stemler, *Die Griechischen Grabinschriften Kleinasiens*, pp. 54 ff.; Cumont, *Studia Pontica*, III, Nos. 38 f.; Hirschfeld, *Königsb. Studien* I, 1887, pp. 85-144; Daremberg et Saglio, *Dict. s.v. Sepulcri Violatio*; *Hermes*, XLIII, 1908, pp. 522 f.; *J.H.S.* XXXI, 1911, pp. 161 f., 269 f.; Paton, *Ins. of Cos*, App. D; *Museion*, III, 1879-80, p. 176; V, 1884-85, p. 29; Ramsay, *C.B.* I, pp. 99, 722; *A.J.P.* XXXI, 1910, pp. 402 f.; *B.C.H.* XXXVI, 1912, pp. 606 f.; 618 f.; XXXVII, 1913, pp. 114-116; *R. Arch.* XX, 1912, pp. 257 ff.; *A.J.A.* XVII, 1913, p. 196. For examples in Latin, cf. *C.I.L.* III, 2098, 2704, 6084; VI, 7458, 15405, 34623; XIV, 1153, etc.

Line 1. Γλυκία, not Γλυκίς or Γλυκή, is certain from the traces of the letters. At the end of the line one letter only is missing, and there are traces of the base of M, so that we have restored 'Α]ρτε[μ]ᾱ. Although we know of Castabala (*O.G.I.* No. 754; Strabo, 537) etc., it is unlikely that there was a place Tematabala; and since Tabala is a well-known Lydian town (*K.P.* II, pp. 119 f.; and on its name and site, cf. *A.J.A.* XVI, 1912, p. 50 and Sundwall, *op. cit.* p. 199) it seems best to assume that the stone-cutter carelessly repeated the last four letters of 'Αρτεμᾱ,¹ and to read simply Ταβαλῖς as the ethnicon of Tabala. Ταβαληνός is more usual, but Κασταβαλῖς occurs in *O.G.I.* No. 754, Andabalis in Sundwall, *op. cit.* p. 283, and Kabalis in Buresch, *op. cit.* pp. 127, 167. For terminations in -λῖς see *Hermes*, XLI, 1906, p. 177. 'Αρτεμᾱς (cf. No. 21) is the more usual form of the name 'Αρτίμας (which probably should be written 'Αρτιμᾱς) borne by the satrap of Lydia in Xen. *Anab.* VII, 8, 25. Cf. also Sundwall, *op. cit.* p. 76 and 'Αρτίμης as a Sardinian in Wiegand, *Milet*, III, 1914, pp. 287 f.

Line 2. κατοικοῦσα . . . not here used in the same sense as in *A.J.A.* XVI, 1912, p. 79. κάτοικος is here—as at Pergamum and Magnesia a/M, and like πάροικος in other cities—the technical term for an alien resident (see note on ξένοις in No. 2, *A.J.A.* XVII, 1913, p. 46). This class, like the ordinary citizens (πολίται) and freedmen (ἀπελεύθεροι), did not enjoy the city franchise, which was possessed only by members of the demos, gerousia, and boule. See notes on the Sillyon inscriptions in Lanckoronski, *Städte Pamph.* Nos. 58–61; *B.C.H.* XIII, 1889, p. 492; and Mommsen's Comment in *Zeitschrift Savigny Stiftung* XI, 1890, p. 303.

Line 5. For ἀπελεύθεροι cf. Liebenam, *Städteverwaltung*, p. 216. Even slaves were sometimes buried in a family tomb (Le Bas-Wadd. 1280).

Line 6. εἰ τις δὲ instead of εἰ δὲ τις is frequent (cf. *Ath. Mitt.* XXX, 1905, p. 327; Judeich *Altortümer von Hierapolis*, Nos. 70, 76, 83, 147, 321, 327). σκυβλίσε is for σκυβλίσει; cf. Judeich, *op. cit.* p. 104, No. 97, σκυβλίσει; p. 172, No. 338 (ἀπ)οσκυβαλί(σα)ι; also in *C.I.G.* 3927; cf. St. Paul's phrase (*Phil.* 3, 8): τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι.

¹ Thus in texts even shorter than this we find three extra letters (*K.P.* II, No. 143), or two extra (*Mouseion*, II, 1875–76, p. 54, No. 110) engraved by mistake.

Line 7. For ξξω βάλη (perhaps for βαλεῖ) cf. *Ath. Mitt.* XXVII, 1902, p. 269; *B.C.H.* XI, 1887, p. 460, etc. In *B.C.H.* XXXIII, 1909, p. 344, for example, we have τίς ἄν δὲ ταῦτα τὰ ὀστέα ἐκβάλῃ, etc.; cf. Wilhelm, *Beiträge*, p. 160; also Shakespeare's tombstone "curst be he that moves my bones." Note the change from the third to the first person in ll. 6-10.

Line 8. ἐξαλετριώση is for ἐξαλλοτριώσαι; cf. Stemler, *op. cit.* p. 55; Judeich, *op. cit.* Nos. 58, 158, 343, 336, l. 11 ἀπαλλοτριώσαι; l. 18, ἀπα(λλ)ετρι(ω)θῆ; cf. *Mouseion*, V, 1884-85, p. 32, ἀπαλλετριώση; *B.C.H.* XXXVII, 1913, p. 245, l. 5, ἐξαλλετριώσαι. For the phonetic change of ο to ε in unaccented syllables cf. Mayser, *Gramm. der gr. Papyri*, pp. 94 f.; K.P. II, No. 155, Ἀπελλινάρις for Ἀπολλινάριος. E for O is frequent in Doric dialects especially (cf. for example, *B.C.H.* XXIV, 1900, p. 243), but more likely we have a case of vowel-dissimilation. For the use of η for ει cf. Judeich, *op. cit.* No. 112; K.P. II, No. 176, ἀσχῆση for ἀσκήσει. And for ι instead of ει cf. Meisterhans-Schwyzler, *Gramm. der Att. Ins.* p. 38, and No. 2, *A.J.A.* XVII, 1913, p. 36. The use of ι for ει in ις for εἰς is also very common in Asia Minor; cf. Mayser, *op. cit.* pp. 87-88; Cagnat, *op. cit.* III, No. 864, index, p. 686; *Mouseion*, V, 1884-85, p. 80; V, 1885-86, p. 73; *J.H.S.* XII, 1891, p. 232; *O.G.I.* No. 579, l. 5, ἀποδώσει (ε)ἰς τὸν φύσκον; *B.S.A.* XVII, 1910-11, p. 236, δώσει ἰς τὸν φύσκον. ἰς is frequent on mummy labels also, cf. Fox, *A. J. P.* XXXIV, 1913, pp. 439 f., Wessely, *Holztäfelchen* 6; Reich, *Demot. und gr. Texte auf Mumientäfelchen in der Sammlung Rainer* 21.

Line 10. φύσκον. The imperial fiscus is often more fully described as τὸν τοῦ κυρίου φύσκον (*C.I.G.* 3295), or τὸν τοῦ κυρίου Καίσαρος φύσκον (*Mouseion*, V, 1885-86, p. 68), or τὸν κυριακὸν φύσκον (Le Bas-Wadd. 1639), or φύσκος τῶν αὐτοκρατόρων (*J.H.S.* XVIII, 1898, p. 92). X/E means 5,000 denarii, not 35 (ΔΕ), which would be too small a sum, since these fines were usually five hundred denarii or, more often, multiples of that amount (cf., for example, *B.C.H.* II, 1878, p. 601; IV, 1880, p. 443; etc.). The oblique siglum before E multiplies it by 1,000, cf. *B.C.H.* IV, 1880, p. 514 XI, 1887, pp. 395, 400; XIV, 1890, p. 234; XXIII, 1899, pp. 168, 170, 178, 299; XXXVII, 1913, pp. 114, 115; K.P. I, p. 72, l. 17; *Mouseion*, V, 1884-85, p. 70; *J.H.S.* XX, 1900, p. 77; XXXI, 1911, p. 188; Kalinka *Antike Denkmäler in Bulgarien*, No. 386; *B.S.A.* XVII, 1910-11, p. 236; Prentice, *Greek and Latin Inscriptions in Syria* (Princeton

Expedition 1904-05), No. 1067. Very large fines begin to be found about 300 A.D. (cf. Ramsay, *C.B.* I, p. 722; *B.C.H.* XXIV, 1900, p. 249), as the result of copper with a wash of silver being substituted for silver in the denarii. In some of the cases cited above, the fine is 5,000 denarii as here; so also in *Mouseion*, I, 1873-75, p. 110; in Le Bas-Wadd. 1630, where the money is made payable to the city treasury (*ιερωτάτω ταμείω*); and in Le Bas-Wadd. 1683, where it is payable to the *gerousia*.

W. H. BUCKLER.

DAVID M. ROBINSON.

JOHNS HOPKINS UNIVERSITY.